·Ex Libris
Duquesne University:

Rev. M. G. O'Donnell L. L. D.

ROMANORVM
PONTIFICVM
EFFIGIES.
Ioannis Bap de Cauallerijs opera et ſtudio æneis tabulis incisæ,
Adiecta est in ſingulos pontifices breuis elucidatio ex diuersis autoribus collecta.
ROMÆ. M. D. L. XXX.

EDITION DE LUXE
Limited to one thousand
numbered and registered sets

Set No. 566

Digitized by the Internet Archive
in 2025

https://archive.org/details/livestimesofpope0000unse

DEVS·DEDIT·PP·ROMANVS·

COPYRIGHT 1910 J. WM. ONECCHI

THE LIVES AND TIMES OF THE POPES

INCLUDING THE COMPLETE GALLERY OF THE PORTRAITS OF THE PONTIFFS

REPRODUCED FROM
"EFFIGIES PONTIFICUM ROMANORUM
DOMINICI BASAE"

BEING A SERIES OF VOLUMES GIVING THE HISTORY
OF THE WORLD DURING THE CHRISTIAN ERA

RETRANSLATED, REVISED, AND WRITTEN UP TO DATE FROM

LES VIES DES PAPES

BY

THE CHEVALIER ARTAUD DE MONTOR

IN TEN VOLUMES

NEW YORK
THE CATHOLIC PUBLICATION SOCIETY
OF AMERICA

BX 955
A7
1911
v.1/2

Nihil Obstat

REMIGIUS LAFORT, S.T.L.

CENSOR

282
M798
v. 2.

Imprimatur

✠✠JOHN M. FARLEY, D.D.

ARCHBISHOP OF NEW YORK

New York, February 1, 1911

Copyright, 1911, by
THE CATHOLIC PUBLICATION SOCIETY
OF AMERICA

THE LIVES AND TIMES OF THE POPES

JUN 3 '38 4763

THE LIVES AND TIMES OF THE POPES

69

SAINT DEUSDEDIT—A.D. 615

SAINT DEUSDEDIT, son of Stephen, a subdeacon, but not a subdeacon himself, though elected pope notwithstanding, was created pontiff on the 19th of October, 615. He endeavored to restore the ancient order in the Church, and greatly distinguished himself by his piety and his charity to the sick. Saint Deusdedit, meeting one of the lepers, kissed him on the face; and all the holy legends agree in saying that the leper was cured, owing to the prayers of Saint Deusdedit. The gifts of celestial grace descend only upon souls of supernatural piety.

In three ordinations Deusdedit created twenty-nine bishops, thirteen priests, and five deacons. He governed the Church nearly three years, and was interred at the Vatican. The Holy See remained vacant one year, one month, and sixteen days.

70

SAINT BONIFACE V—A.D. 619

BONIFACE V, son of John Fummini, and born at Naples, was a cardinal-priest of Saint Sixtus, when he was elected on the 23d of December, 619. There were at that time a great many priests, and this pope wished no more ordained except to fill up vacancies caused by deaths.

His memory is attacked by the heretics, because he said in a letter that Jesus Christ redeemed us from original sin alone. The letter in question was addressed to Edwin, King of Northumberland, who, at the entreaty of his queen Ethelburga, had embraced the Catholic faith. Novaes discusses the point, and declares that in the letter alluded to the word "alone" does not occur, and that even if it were there, Boniface would not therefore be censurable. The Holy Father only meant to say that original sin is that for our redemption from which Jesus Christ died. It is the only sin common to all mankind, many of whom, including infants, are free from any other.

Boniface opposed the authorities which sought to abolish the right of asylum in the churches.

In two ordinations, in December, Boniface created twenty-nine bishops, twenty-six or twenty-seven priests, and four deacons. He governed the Church five years and ten months, and died in the month of October, 625, and was interred at the Vatican. The Holy See remained vacant only five days, as the confirmation of the election of Honorius I, the succeeding pope from Constantinople, had not to be

BONIFACIVS ·V· PP ·NAPOLITANVS

waited for. The exarch of Ravenna, who was at that time in Rome, pretended to revive the old custom of giving confirmation in the name of the emperor.

But Catholicity was about to be opposed by new enemies. If the great Gregory had courageously begun to establish the temporal power of the popes, the successors of Gregory were thenceforward to see a population eager in attacking them and anxious to destroy them.

A man hidden in the far depths of the Arabian deserts forged, in his obscurity, springs whose strength he knew not, and whose prodigious working was to prostrate the authority of the Greek empire and of the Persian kingdom, and to change the face of the world. Italy herself was to see the sectaries of Mahomet land upon her shore. The Arabian could still command his proselytes, even when he was obliged to fly from his country. That flight was more famous than the most celebrated victories, and served the Mussulmans as an era from which to date their annals.

But the zeal of the Roman pontiffs never slackened, and we shall see, under the reign of Gregory III, what chastisements the faithful Catholics of Gaul, directed by that pope and commanded by Charles Martel, inflicted upon the Mahometans, who, no longer content with invading and disturbing Italy, desired to establish themselves in France in order to spread all the evils that accompany slavery imposed by a pitiless conqueror.

71

HONORIUS I—A.D. 625

HONORIUS I, son of Petronius, of the illustrious Della Marra family of Capua, and a regular canon, was elected pontiff on the 27th of October, 625. By a letter of this pope to the republic of Venice, we are informed that she then enjoyed the title of Most Christian. There is still extant another very precious letter, in which the pope exhorts the Northumbrian king, Edwin, firmly to abide in that Catholic faith which he had recently embraced.

This pope sharply reprimanded the Scots, because, contrary to the rule established by the Council of Nice, they celebrated Easter on the Sunday that fell on the fourteenth day of the moon in March, and not on the Sunday which followed.

In 630 he deposed from his see Fortunatus, Patriarch of Grado, a heretic and traitor to the republic, and replaced him by Primogenius, regionary subdeacon of the Roman Church. Honorius extinguished the schism of the bishops of Istria, who for seventy years had defended the three chapters.

Honorius loved to erect magnificent churches and to rebuild such as were falling into ruins. He covered the roof of Saint Peter's with bronze plates which the Emperor Heraclius allowed to be taken from the temple of Jupiter Capitolinus. He also adorned the altar of the holy apostle with incrustations of silver.

In three ordinations, in December, Honorius created eighty-one bishops and thirteen or thirty-one priests. He

HONORIVS ▲ I ▲ PAPA ▲ CAPVA ▲

governed the Church twelve years, eleven months, and sixteen days. He died on the 12th of October, 638, and was interred at the Vatican. The Holy See remained vacant one year, seven months, and seventeen days.

The memory of this pontiff, say some historians, would have been among the most glorious, had he not shown himself somewhat negligent in rooting out at its commencement the heresy of the Monothelites, a branch of the Eutychians, who attributed but one will, the divine will, to Jesus Christ. The author of that heresy was Theodore, Bishop of Faran, in Arabia. Honorius, it is said, deceived by the letters of Sergius, Patriarch of Constantinople, and a secret professor of Monothelism, prohibited disputation upon the question whether there were in Jesus two operations or wills, so that those who should affirm that there was only one should not seem to favor the party of Eutychius, which party admitted only one nature in Christ; and that those who affirmed that there were two should not appear to follow the error of Nestorius, who obstinately persisted in affirming two persons in Christ, in whom nevertheless Honorius recognized two wills.

Some authors, calumniating Honorius, have declared him a sectary of the Monothelites. The most that can be said is that he was only guilty of negligence when he should have extinguished that heresy, which did so much mischief to the Church, and which was condemned by the sixth general council, in 680.

To vindicate the honor of that pontiff, many authors of many varieties of opinion have discussed the question; all their various opinions are deserving of praise, but they are not all equally solid. A remarkably reserved and conciliatory spirit dictated this note: "Cardinal John Torrecremata, in his second book, De Ecclesia, chap. 93, thinks that Hono-

rius did not err at all, but that it was the sixth council that committed 'an error of fact.' Misinterpreting the Catholic letters of the pontiff to Sergius, Witasse, in his Treatise on the Incarnation, quotes the authors who, after Torrecremata, have defended that opinion.

"Witasse, nevertheless, attacks him. On that subject, Bernard Desirant, hermit of Saint Augustine, published an apology, entitled 'Pope Honorius defended, saving the integrity of the sixth council, or the History of Monothelism, against the last subterfuge of the Jansenists.' Melchior Cano took another way. He argued that Honorius, in writing to Sergius, really erred in the faith, but that his error was that of a private man, and not of the pope. Tournely and Thomassin subsequently adopted this opinion.

"Albert Pighi, the two cardinals Baronius and Bellarmine, Boucat, and Father Merlin, the author of a dissertation which appeared in 1733, under the title of 'An Exact and Detailed Examination of the Action of Honorius,' deny that Honorius was condemned by the sixth council, and think that, against the will of the Fathers in council, the name of Honorius was inserted instead of that of Theodorus.

"But very distinguished men who have written on this subject, such as Christianus Lupus, Jean Garnier, Natalis Alexander, Pagi, Pierre de Marca, Jean-Baptiste Tamagnini, have received as genuine and sincere the acts of the sixth council. Father John Gisbert, a Jesuit, printed at Paris, in 1688, a defence of Honorius. He argues that the letters of this pope to Sergius contain no definition of faith, but only the precept not to make use of the term 'two operations.' 'Those letters,' says also that Father of the Society of Jesus, 'when they were written, did not directly injure the faith; the cause between the Catholics and the Monothelites was still pending; and while a cause is pending, the judge

can impose silence on both parties, saving the right of one of them. Subsequent to that, when the sixth council terminated that controversy, the letters of the pontiff began directly to wound the faith; for, where a controversy is at an end, all hesitation or vacillation in the faith is contrary and offensive to the faith. Consequently, although Honorius did not adhere to the opinion of the Monothelites, the general council could yet condemn his letters as documents which, issuing from the Papal See, began to be injurious to the faith.'

"Father Francis Marchesi, of the Roman Oratory, in his Clypeus Fortium, or a Defence of Honorius I, maintains, with great vivacity, that Honorius was not condemned by the sixth synod while it was general and œcumenical, that is to say, until its eleventh session, but afterwards, when it was already dissolved. Boucat declares for this opinion, in his Treatise on the Incarnation, Dissertation 4; and Torrecremata, Bellarmine, and many others are of nearly the same way of thinking.

"The most common opinion of modern authors is that which Garnier defended, and to which Serry and Witasse gave their adhesion, namely, that Honorius was not tainted with Monothelism, and yet deserved condemnation because of his imprudent dissimulation and his not putting down the new heresy. In support of that view of the case, a letter is quoted of Leo II to the Spanish bishops, which letter Labbe has given in his Councils. Baronius deems the letter apocryphal, while Christianus Lupus believes it genuine.

"Monsignor Jean-Baptiste Bertoli, Bishop of Feltre, in his excellent Apology for Honorius I, takes an absolutely new way of defending Honorius, not from the charge of an error as to the faith, for he will not for an instant concede that error, but from any negligence of any kind whatever. His arguments have such a manly solidity, and are adorned by

such powerful erudition, as to dissipate all doubt. All must follow the road marked out by the prelate."

Honorius, towards the close of his reign, had to deplore the progress of Mahometanism; but God granted him the consolation of seeing Croatia become Catholic, and the Holy Cross taken from the Persians by the triumphant armies of Heraclius.

72

SEVERINUS—A.D. 640

SEVERINUS, a Roman, son of Labienus, was elected pontiff on the 28th of May, 640, after the Holy See had been vacant more than a year and a half, because the emperor would not ratify the election, as Severinus had not approved the Ecthesis, or profession of faith, published in 638, by the same emperor, which imposed silence on the question of one or two wills in our Saviour. This latter the Monothelites denied. In this manner they endeavored to obtain a confirmation of their heresy.

The legates sent by Severinus perceived that they would obtain nothing until that Ecthesis should be approved at Rome; they went so far as to promise the signature of the pope, and they returned to Italy after the confirmation of the election of Severinus was obtained. But the pope showed himself averse to all approbation on that point. It was a decree in favor of the Monothelites; and that work which Sergius had recommended was condemned by Severinus. Heraclius, offended by this, gave orders to his ministers, and especially to Isaac, exarch of Ravenna, and Mauritius, governor of Rome, to sack the treasury of the Lateran

SEVERINVS ▲ I ▲ PP ▲ ROMANVS

IOANNES ▲ IIII ▲ PONT ▲ MAX DALMATA

Church. They were to spare the Blessed Sacrament. Severinus, deeply afflicted, fell sick, and died after a pontificate of three months and four days.

In one single ordination this pope created nine bishops. He died on the 1st of August, 640. He was esteemed for his virtue, his piety, his mildness, and his love for the poor. He was interred at the Vatican. The Holy See remained vacant four months and twenty-four days.

The refusal of Severinus, who was the acquaintance and friend of Honorius, would, if needed, suffice to prove that the celebrated letter written to Sergius by Honorius does not permit the accusation of that pope as a Monothelist, and only tended to impose upon all an absolute silence respecting that anti-Catholic question.

73

JOHN IV—A.D. 640

JOHN IV, son of Venantius, of Zara, in Dalmatia, cardinal-deacon, was elected pontiff on the 24th of December, 640. Before he was consecrated, he addressed a letter to the bishops of Scotia, and he condemned some of them, who, on the subject of the celebration of Easter, had not obeyed the decrees of the Council of Nice. At the same time, he begged the faithful to beware of the heresies of Pelagius, which had been revived in that country. Subsequently, in a council, he condemned the Ecthesis of Heraclius and the error of the Monothelites. He approved the doctrine of Honorius I, as conformable to the true faith.

The heretics took unfair advantage of his letters to defend

their heresy; he declared every attack upon Honorius to be unjust and calumnious. He sent to Constantine, son and successor of Heraclius, a letter, begging that the new emperor would revoke the Ecthesis of his father, which was done by Constans, successor to Constantine I, in 641.

In a question which arose between the priests and the monks, as to the administration of the parish churches, the pope decided that the latter might administer such as should be committed to their charge.

John caused to be removed from his own country, Dalmatia, often exposed to the incursions of the barbarians, the remains of the holy martyrs Venantius, Anastasius, and Maurus, and placed them in the Church of Saint John Lateran, where they repose in the oratory, known, since 1575, as the Madonna of Saint John.

The Holy Father created eighteen bishops, one priest, and five deacons. He died on the 11th of October, 642, after governing the Church one year, nine months, and eighteen days, and he was interred at the Vatican. The Holy See remained vacant one month and thirteen days.

74

THEODORE I—A.D. 642

THEODORE I, a Greek by descent, but born at Jerusalem, was elected pontiff on the 24th of November, 642. He wrote to Paul, Patriarch of Constantinople, synodal letters in which he ordered an examination of the cause of Pyrrhus, a Monothelite, who then came to Rome, abjured his error before the pope, and was received

THEODORVS▲I▲PP▲HIEROSOL▲

into the Catholic communion. When this same Pyrrhus retracted his retractation, Theodore assembled a council in 648 and condemned the relapsed heretic. The sentence was written with a pen dipped in a chalice which contained the blood of our Lord. That ceremony was again practised by the fourth Council of Constantinople, the eighth general council, in which Leo pronounced sentence against Photius, and many years afterwards, at the conclusion of peace between Charles the Bald, King of France, and Bernard, Count of Toulouse.

In the same council Theodore condemned Paul, who had instigated the Emperor Constantius to publish the Type or Formulary.

In the Type the emperor forbade all disputation between the Catholics and Monothelites. He threatened those who should disobey with deposition, privation of trust, confiscation, banishment, and even corporal punishment. The absurd zeal of the author of this edict, invoking the name of the emperor, considered no punishment too severe for those who differed from it in opinion. We shall relate with some particularity what occurred at Rome when that writing appeared. It was thenceforth by the liveliest and most just resistance that the popes manifested their independence. Their political position appeared more secure than ever. The Lombards lived more peacefully with the pontificate than with the inhabitants of Ravenna. The exarchs gave themselves up to debauchery and to schemes of avarice and robbery, as had been the case under the reign of Pope Severinus. It was considered at Rome that the Ecthesis, though contradictory in its terms and imposing silence on all, yet seemed to pronounce in favor of the Catholics, and it was probably for that reason that Pope Honorius, at the time of the publication of the Ecthesis, maintained the prescribed

silence, and on the whole had acted rather as a private individual than as pope; for while the Type left the question undetermined, and absolutely forbade explanation on either side, Catholics and heretics alike were to be silent. Pope Theodore and his bishops, even the Lombard bishops, resisted that edict, which they deemed dangerous, because, said they, it closed the mouths of the orthodox, confounded truth and error, and left the faith mute and in captivity.

Theodore caused the Church of Saint Valentine, on the Flaminian Way, near the Ponte Molle, but now destroyed, to be built and richly ornamented.

From the Nomentanian Way, where they were first interred, he removed, to the Church of Saint Stephen the protomartyr, the bodies of the holy martyrs Primus and Felicianus. He also built two oratories, the one at Saint John Lateran, and the other outside of Saint Paul's Gate; the former dedicated to Saint Sebastian, and the latter to Saint Euplus.

In one ordination, in December, Theodore created forty-six bishops, twenty-one priests, and four deacons. He governed the Church six years, five months, and nine days, and died on the 13th of May, 649.

He was affable to all, and especially to the poor. In some martyrologies he has the title of Saint, but the Roman Martyrology does not give him that title, the necessary documents being wanting.

He was interred at the Vatican, and the Holy See remained vacant one month and twenty-two days.

S·MARTINVS·I·PP·TVDERTINVS

75

SAINT MARTIN I—A.D. 649

SAINT MARTIN I, son of Fabricius, a rich and noble personage of Todi, a town in the States of the Church, was elected pope on the 5th of July, 649, and consecrated without waiting for the consent of the emperor, who afterwards accused him of taking the pontificate irregularly and without his consent. This pope himself informs us, in a letter which is contained in Labbe's Councils, that this was the reason why the pontiff of Rome was persecuted. He convoked a council in the Church of Saint John Lateran, which was attended by five hundred bishops. Here the Ecthesis, where necessary, and the Type, were condemned. Such declarations required martial support, and the Lombard kings did not seem disposed to withhold it; they declared for Pope Martin against the Emperor Constans. The emperor endeavored, by stratagem, to punish the pope for his opposition, and gave orders for his assassination. But Martin never went forth except attended by a number of the clergy, and the exarch Olympius, who had received the order to commit the crime, failed to execute it. However, being eager to obey, he one day sent to beg that the pope would give him communion in the Church of Saint John Lateran. Constant watch was kept for designs against the Holy Father. The bishops were foremost in showing zeal and eagerness to honor and serve the pontiff. No one supposed that Olympius, clothed in the great dignity of exarch, would thus draw the pope into an ambush, and dare to commit a sacrilege in the church itself. Nevertheless, as the

faithful at that time received communion at the place in the church where they prayed, and as the pontiff carried it to them, as at the present time it is carried only to the pope in the Roman ceremonial, Olympius was to stand apart, surrounded by his guards, and his personal attendant was ready to stab the pontiff at the moment when he stooped to pronounce the words of communion. The pope, attended by his bishops, advanced, and Olympius knelt to receive the communion, but the assassin was appalled, and Martin retired unmolested. Olympius demanded why his attendant had not killed the pope. He replied that at the moment when the communion commenced he seemed to be suddenly stricken with blindness, and, in his agitation and a trembling which he could not control, it seemed to him that the pope disappeared. Olympius, who already began to feel some remorse for the crime that he had contemplated, did not punish his attendant, but, on the following day, threw himself at the pope's feet, confessed the horrible project of assassination, confided to him the order that had been sent from Constantinople, promised not to execute it, and solicited his pardon. Martin, much affected, raised Olympius from the ground, embraced and pardoned him. Constans recalled Olympius from his exarchate, and sent him to Sicily to fight the Mussulmans, who had already invaded that island. Theodore Calliopas was appointed to succeed Olympius in the exarchate, and ordered to reside in Rome, to execute important orders. Calliopas arrived with the determination to obey the severest orders.

Italy, though subject to different masters, had but one feeling towards Pope Martin. He was a pontiff of eminent piety, patient in bearing wrongs, and inflexible in his desire to defend the faith. Simple and frugal in his expenses, he was sumptuous only in his alms. He reconciled differences,

and maintained the union essential to preserve Italy from useless disasters.

Men never spoke unmoved of the spectacle of the conscience-stricken assassin, of the remorse of Olympius, and the impious obstinacy of the emperor; the words of Calliopas were noted, his fury or his treachery was everywhere dreaded, on the public ways, in the palaces, in the processions, and even in the very sanctuary.

Martin acquired, by a new title, the veneration and gratitude of the Christians, when he sent to Sicily considerable sums to ransom the unfortunate Christian inhabitants, whom the Saracens had reduced to slavery after a defeat of which Constans was the real author, because he deprived Olympius of the means of defending the towns.

Here we must remark that the custom of the Mussulmans to reduce the vanquished to slavery compelled the Christians, notwithstanding the representations of the popes, to resort to reprisals, and to re-establish, at least during the wars with the Turks, the institution of slavery.

Martin, then, was regarded at Rome as an angel of peace, and as a worthy successor of the apostles; but as soon as he lost the displeasure of the emperor, the court could see in Martin only a malignant and dangerous man, a pontiff destitute of virtue, and a rebellious subject. When he sent money to the Saracens for the ransom of Greeks and Italians, and even the soldiers of Olympius, the pope became, in their eyes, an enemy of the emperor, seeking to deliver Italy to the Saracens.

Calliopas did not delegate to another, as Olympius had, the task of gratifying the emperor. He strengthened the military posts along the intrenchments erected by Aurelian, in the form of an arm on the right and left of the tomb of Adrian, on the bank of the Tiber, and now known as the

Castle of Sant' Angelo; he appeared in public, escorted by soldiers and by Theodore Pellurius, chamberlain of the emperor, who was to receive the person of Martin when he should be seized. The pope fell sick. Calliopas sent an officer to him, who said: "The exarch learns that the pontifical palace has become a garrison, where arms and stones are collected; he knows no cause for this, but he cannot refrain from condemning such measures as preparations for revolt."

The pope ordered the officer to be shown over the palace, to convince him that there were neither weapons nor stones there. The exarch had adopted the stratagem to learn whether the palace had any means of defence. Satisfied on that point by the report of his officer, Calliopas no longer concealed his designs. Martin then had his bed removed into the church itself, as into an inviolable asylum. Calliopas broke in the doors and rushed in, followed by his soldiery, shouting and striking their shields with their swords. He destroyed the candlesticks, the tapers, and the seats, and placed soldiers around the bed of the almost dying pontiff. He then communicated to the clergy a letter of the emperor, ordering the election of another pope, on the ground that Martin was an intruder. Then, in spite of the cries of the clergy, who pressed around their father, whom they wished to accompany, and from whom they implored not to be separated, he seized the person of the pontiff and carried him away a prisoner.

On the following day Martin was delivered into the hands of Pellurius, who threw him into a bark on the Tiber, allowing him to take nothing with him but his torn clothes and a drinking-cup. The chamberlain took his victim to Porto, thence to Messina, where a vessel waited to take him to Constantinople.

The voyage was prolonged, in order to weary out the

patience of Martin, and the vessel was kept three months on the coast of Calabria. Suffering from a dysentery which enfeebled him extremely, and shrinking from even the most nourishing food, nothing was allowed the pontiff except the coarse food of the common sailors.

If priests, or the faithful in the neighboring places, brought him any refreshment, they were ill-treated, and told: "You must be enemies of the emperor, as you love this man." At length the vessel sailed for Naxos, where the pontiff was allowed to go on shore, but only to be imprisoned in a house in the town, where he was kept for an entire year. On the 17th of September, 654, Martin, dragged violently from his prison, arrived at Constantinople. The clergy at Rome, and the Lombards at Pavia, had written to commend Saint Martin to the emperor; but those entreaties only increased the fury of the heretic. He ordered Martin to be kept on the shore a whole day, lying on a mat and exposed to the insults of the populace. At last, confined in prison, he was harshly questioned by the emperor, deprived of the pallium, dragged through the streets and courts with a chain round his neck, and chained to his jailer, as an indication that he was condemned to death. The executioner carried before Martin the headsman's sword. Staggering with weakness, and marking his passage with tracks of blood, he was then cast into another prison, where he would have died of cold had not his guards taken compassion upon him. At the end of three months he was transported to Cherson, then the place of exile of great criminals. Here this noble pontiff died of fatigue and suffering, on the 16th of September, 655.

The Romans had elected Pope Eugenius during the life of Martin, who, from his Cherson prison, approved the election, in order that the chair of Peter should not remain vacant.

Thus ended the life of Martin, a worthy, learned, and courageous pontiff, firm in the opinions that he had professed, and in the principles of order that all Italy maintained against the Greek rhetors, even in that state of political dismemberment and that host of reciprocal capitulations to which she was reduced.

As it is requisite to establish the duration of the pontificate of Martin, the decision of the Diario of Rome is followed. It states that Martin governed the Church six years, two months, and twelve days. Novaes gives this reign only five years, two months, and three days, basing his estimate on the opinion of those authors who maintained that Martin ceased to be pope after that election of Eugenius I which he approved of in prison.

In two ordinations, in December, Martin, previous to his exile, had created thirty-three bishops, five or eleven priests, and five deacons.

His body was taken to Rome and deposited in the Church of Saint Martin a' i Monti. The Latins celebrate his feast on the 12th, and the Greeks the day of his death, and also on the 13th of April, with great solemnity.

Reckoning from the departure of Martin to the election of Eugenius, the Holy See remained vacant one year, two months, and twenty days.

EVGENIVS ▲ PRIMVS ▲ ROMANVS ▲

76

EUGENE I—A.D. 654

EUGENE I, a Roman, was elected on the 8th of September, 654, with the consent of the still living but imprisoned pope, Saint Martin I. The Roman clergy were forced to this step by fear of seeing the election of a Monothelite pontiff. Cardinal Baronius thinks that Eugene, during the life of Martin, was only that pontiff's vicar, and did not become truly a pope until Martin's death. Feller, in the short article that he has devoted to Eugene, says briefly: "Eugene was vicar-general of the Church during the captivity of Pope Saint Martin, and succeeded him in the pontificate in 656."

Peter, successor of Pyrrhus in the patriarchate of Constantinople, and an ardent abettor of the Monothelites, hoped to baffle the vigilance of Eugene in exercising the functions of pontiff, and sent him, according to ancient custom, the synodical letter. It was full of cunning and treacherous expressions as to the wills and operations of Christ, and was calculated to impose upon any one who read it without serious attention. The Roman clergy, accustomed to distrust Greek faith, and justly indignant against the patriarchs of Byzantium, the authors of the sufferings of Pope Martin, persuaded Eugene to abstain from celebrating Mass until he solemnly promised neither to receive nor to approve the synodical letter. Eugene, who needed not that advice, firmly rejected the letter as suspicious and as secretly heretical; he sent his own synodical to Constantinople, and ended by condemning his own apocrisiaries at the imperial court, who,

seduced by the patriarch, had begun to stray from the Catholic faith.

This pontiff died on the 2d of June, 657, and was buried at the Vatican. He governed the Church, reckoning from the year 654, two years, eight months, and twenty-four days.

In two ordinations he created twenty-two bishops. The Holy See was vacant two months and nine days.

77

SAINT VITALIAN—A.D. 657

SAINT VITALIAN, son of Anastasius Pontracius, of Legni, a town in the Roman Campagna, or born, according to others, at Svernia, a castle in the Abruzzi, was elected pontiff on the 11th of August, 657. He immediately despatched his legates to the Emperor Constans with a synodal letter, announcing his election, and exhorting him to abandon the Monothelites. The legates were well received, and brought back, as a gift to the Church of Saint Peter, the Gospels covered with gold and precious stones. The Holy Father received the present with marks of joy.

Meanwhile Constans resolved to abandon Constantinople, expel the Lombards from Italy, and re-establish Rome as the seat of the empire. "The mother," said he, "deserves more consideration than the daughter." He therefore fitted out a fleet, and embarked his treasures about the year 662; he directed his empress, whose name history has not preserved, to join him in the port, with their three sons, Constantine Pogonatus, Heraclius, and Tiberius. But Andreas, his chamberlain, and Theodorus of Colonos stirred up the

VITALIANVS·I·PP·SIGNI

populace, who felt bound to show their detestation for a tyrant combining in himself all the cruelty of Nero, Commodus, and Heliogabalus. The Byzantines accordingly prevented the family of Constans from joining him. This did not for an instant turn him from his purpose. He mounted to the deck of his vessel, spat at the city, and immediately set sail. After wintering at Athens, he set out for Italy early in spring, and reached Rome on the 5th of July, in the year 663, and remained there for a few days. The emperor was continually boasting that he would destroy the Lombards, but soon renounced all hope. Pope Vitalian, at the head of his clergy, went out to meet the emperor, and conducted him to the Church of Saint Peter, where the dissembler, in order to mask his evil intentions, left a rich present. Subsequently he visited Saint Mary Major, where also he made an offering. On the following day he again went to Saint Peter's, which he surrounded with his troops. He heard Mass, and laid upon the altar a piece of cloth of gold. On the following Sunday he again heard Mass at Saint Peter's, and after the sacrifice the emperor and the pope embraced and bade each other farewell. This was the twelfth day after the arrival of Constans. Up to this time he had displayed signs only of devotion and pious liberality. But the Lombards had defeated his rear-guard at Naples, which deprived him of his hope of remaining at Rome. Before leaving the city, he pillaged the churches, took back all the presents he had made, and carried off all that was most precious in the city. He had been solicited to adorn the Pantheon, transformed into a church in 608, by Pope Boniface IV, with the permission of the Emperor Phocas. But Constans II preferred plundering that temple of all the metal plates on the roof. Thus a Roman emperor was guilty of greater violence than can be charged on the Goths and Vandals. He

immediately hastened away with all his plunder to Syracuse. Such conduct could not fail to strengthen the power of the popes in Italy.

Platina states that Vitalian introduced the use of organs in churches for divine service; others attribute that custom to Saint Damasus, but the prevailing, if not the correct, opinion attributes it to Saint Vitalian. Moreri states that organs were invented in the time of Saint Aldric, Bishop of Mans, who died in 856 and was among the first to place organs in churches. But Ladvocat says that the invention was earlier by four centuries, inasmuch as Claudian describes an organ. In fact, it is certain that, before Pope Saint Vitalian, Venantius Fortunatus, who died in 606, says, with reference to Saint Germain, Bishop of Paris, that in his time there were organs in the churches of that city. The following verses show that Fortunatus was acquainted with organs:

"Exiguis attemperat organa cannis,
Ructat ab ore tubam—
Cymbaliæ Voces—
Fistula dulce sonat."

Bingham affirms that organs were not known before the time of Saint Thomas Aquinas. But such an opinion cannot possibly be sustained.

Saint Vitalian sent back to the church of Lappa, in Candia, John, who had appealed to the universal pontiff from the sentence of deposition pronounced by his metropolitan, Paul. The pontiff excommunicated Maurus, Bishop of Ravenna, who, proud of the favor of the exarch, refused to appear at Rome to answer an accusation, and, shaking off the authority of the Roman Church, had solicited and obtained from Constans a decree declaring Ravenna an autocephalic church.

The Holy Father, in four ordinations, created ninety-seven bishops, twenty-two priests, and ten deacons. He governed the Church fourteen years and ten months, and died on the 27th of January, 672.

In erudition Vitalian may bear comparison with the most learned pontiffs; he was inferior to none of them in zeal for the propagation of religion, and in courage for its defence. He was interred at the Vatican. The Holy See remained vacant two months and twenty-four days.

The Emperor Constans, while in such constant dread of the Lombards, seems to have had no fear of a far different danger which was one day to threaten his successors in their own capital.

The doctrine of Mahomet has caused so many evils to the Holy See, and has given it so many opportunities of displaying its constancy and its courage, that it merits especial attention here.

Mahomet, at twelve years of age, was instructed at Bosra by a Nestorian monk, whose name, according to some Eastern authors, was Felix, son of Aba-Absalibi, driven from Constantinople, on account of his errors, at the time when the Nestorians had lost all credit in that city. This monk, Felix, shared the errors of the Nestorians, and he gave Mahomet his own gross idea of the Christian religion. The seed germinated in the bosom of Mahomet; at first he felt horror of the idolatry in which he had been born, and that feeling being sharpened by ambition, he conceived the audacious design of reforming the religion of Arabia and making himself master of the country.

It was to Felix that Mahomet, who could neither read nor write, owed many passages in the Koran that prove an indirect and imperfect acquaintance with the dogmas of Christianity. According to M. de Saint Martin, Felix, not to be

an utter apostate, induced the impostor so far to compromise matters as to confess Christ to be a prophet and the Son of God.

During the latter years of Mahomet's life began that cruel war, which continued for eight hundred years, between the Mussulmans and the Greek empire. This war occasioned the crusades, which cost France Saint Louis, and, interrupted only by brief intervals, it covered with its ravages Asia, Africa, and especially Italy, where the Saracens, landing in 846, advanced almost to the walls of Rome. The name of Saracens does not come from Sara, with which their origin has no connection, but from the Arabic word sharq, which signifies east. From sharq is derived sharqiia, that is to say, Orientals.

78

ADEODATUS—A.D. 672

ADEODATUS, by many authors called Deusdedit II, was the son of Jovian, and was a Benedictine monk of Saint Erasmus of Rome, on the Celian Mount, and afterwards cardinal-priest. He was elected pontiff on the 22d of April, 672. He confirmed to the Venetians their right to elect their doge. That fact is a proof of the agreement which then subsisted between Rome and Venice. The Venetians, who, to rid themselves from the disturbances of democratic anarchy, had wisely resolved to choose for themselves a more concentrated and more stable government, could do no better than procure for their new constitution a sacred sanction, which could at once awe the tumultuous multitude, and give the Venetians a new

ADEODATVS ▲ PP ▲ ROMANVS

DOMNIO · I · P · ROMANVS

title to disengage themselves the more frankly from the servitude in which they were kept by the emperors of the East. On the other hand, the pontiff must have seen with satisfaction a free people coming to him to implore an investiture that it believed to be necessary.

Adeodatus ratified the privilege granted by Crotpert, Bishop of Tours, to the monastery of Saint Martin, which privilege consisted in freeing that monastery from the authority of the ordinary. Feller says that Adeodatus was the first who employed in his letters the formula, "Salutem et apostolicam benedictionem."

Anastasius the Librarian describes Adeodatus as a pontiff of mild disposition, affable, liberal, and compassionate to the poor.

In one ordination, in December, he created six, or, as some authors say, forty-six bishops, fourteen priests, and five deacons. He governed the Church four years, two months, and a few days. He was interred in Saint Peter's. The Holy See remained vacant four months and five days.

79

SAINT DONUS I—A.D. 676

DONUS I is also called Domno, Domnione, Cono, and Cunone. He was a Roman, the son of Mauritius, and was elected pontiff on the 1st of November, 676. Reparatus, Archbishop of Ravenna, wiser than his predecessor Maur, recognized the obedience that he owed to the Holy See. Donus magnificently ornamented with marble tables the atrium of the Church of Saint Peter, which

was named Paradise. He restored the Basilica of Saint Paul. Anastasius speaks of a comet that was visible for three months during the reign of this pontiff. The Emperor Constantine Pogonatus, after having concluded quite a glorious peace with the Saracens, who were animated with the conquering fury of their founder, Mahomet, desired to restore calm to the Greek and Latin churches, and asked that the Holy See should convoke a new œcumenical council, in which the great question upon the will of Christ should be solemnly debated. He desired that the faithful should at length receive a certain rule for their faith. The letters of Constantine did not arrive until after the death of Donus, and were referred to his successor.

Donus created, in one ordination, six bishops, ten priests, and five deacons. He died on the 11th of April, 678, and was buried at Saint Peter's. The Holy See was vacant two months and fifteen days.

80

SAINT AGATHO—A.D. 678

SAINT AGATHO, son of Pannonius Amon, was born, according to some, at Aquilano, at Valle Siculiana, in the Abruzzi. Bury says that this pope was a Sicilian, and there is reason to believe that such is the fact. Being a Benedictine monk, he lived in the monastery of Saint Ermes, at Palermo. He was elected pontiff on the 27th of June, 678. He was then a hundred and three years old.

After receiving the letters of Constantine, written with such pious intentions, Agatho held a synod at Rome in the year 679. It was attended by a hundred and twenty-

AGATHO · I · PAPA · SICVLVS

five bishops. In this synod the Monothelites were condemned, and legates were elected to represent the pope in the general council that was convoked at Constantinople. The legates were bearers of two letters, one from Agatho, and the other from the synod, addressed to Constantine. In that of the pope the following remarkable words occur: "We send you our legates. Do not expect to find in them secular eloquence, or even perfect knowledge of the Scriptures. How could those universal enlightenments be preserved amidst the tumult of arms by prelates compelled to gain their daily bread by the daily labor of their hands? The patrimony of the churches has become the prey of the barbarians. All that these prelates have been able to save from so many ravages is the treasure of the faith, just as our fathers transmitted it to us, with nothing added to it and nothing taken from it."

In the same letter Monothelism was refuted by the constant tradition of the Roman Church. "The Catholic universe," says the pope, "recognizes this Church for the mother and the mistress of all the others. Her primacy came from Saint Peter, the Prince of the Apostles, to whom Jesus Christ intrusted the care of his whole flock, with a promise that his faith should never be found wanting." That letter having been referred to the Fathers of the council, they received it respectfully, and declared that "Peter had spoken by the mouth of Agatho."

This general council, commonly called "in trullo," from the round form of the vault where it was held, is known as the sixth general council, and the third of Constantinople. There were two hundred and eighty-five Fathers present. It condemned the Ecthesis of Heraclius, the Type of the Emperor Constans, and the Monothelites. Finally, it declared that there were two wills in Christ.

After the council, in which the Emperor Constantine Pogonatus gave so many proofs of pure Catholicity, the pope obtained from him the remission of the three thousand solidi of gold which were exacted by the emperor on the election of each pope, and it was agreed that thenceforth that tribute should not be imposed upon the Holy See. That abuse had been introduced under Athalaric, and continued under some emperors of the East. Agatho sent chanters to England to teach the clergy of that country the Roman chant. Vitalian had taken a like course with respect to France, whither he had sent the chanter John to instruct the clerks. In one ordination, in December, Agatho created eighteen bishops, ten priests, and three deacons. He governed the Church three years, six months, and fifteen days. The great number of miracles that he performed obtained for him, says Anastasius, the surname of Thaumaturgist. The Greeks, as well as the Latins, honor his memory on the 10th of January. Novaes distinctly says that Agatho died at the age of one hundred and seven years, and he quotes Mongitore, who affirms that fact.

Agatho was affable and generous; none ever left his presence discontented. He was interred at Saint Peter's. The Holy See remained vacant seven months and five days.

Novaes says nothing about the accusations which at this time arose against Honorius, of which we have spoken in the life of that pope. It is certain, in the first place, that Agatho, in his letter in which he traced all the Monothelite antecedents as keenly as he attacked those errors of his own time, never once mentioned Pope Honorius. In the History of the Papacy, by Baron Henrion, we find the following passage: "If the natural and grammatical sense of the assertion of Honorius is liable to blame, at least the personal sense of

S · LEO · II · PAPA · CICVLVS

the rescript of that pope has been solidly justified, in such wise that in the dogmatic facts there is nothing contrary to the infallibility of the Church. Moreover, Honorius never ceased, to his last breath, to profess and to defend the truth, and to exhort and threaten those same Monothelites whose opinions he has since been accused of embracing."

Finally, the eighth general council, whose decisions are most certainly to be honored, admits, adds Henrion, that the pure doctrine had been "invariably taught" from the apostolic chair.

81

SAINT LEO II—A.D. 682

ON the death of Saint Agatho, Saint Leo II, son of Paul Manco, a physician, was elected pope. He was born at Piano di San Martino, near Reggio, in Magna Græcia (now the kingdom of Naples). He was originally a canon regular, and then cardinal-priest. He was elected pope on the 16th of August, 682, and then consecrated according to the established custom by the Bishop of Ostia, assisted by the Bishop of Porto and another bishop.

He confirmed the sixth council, in trullo, whose acts had been taken to Rome by Agatho's legates, and he translated them from the Greek into the Latin in order to send a copy of them to the Spanish bishops. The Emperor Constantine, at the request of Leo, ordered that on the death of the titular Archbishop of Ravenna the newly elected archbishop should go to Rome to be consecrated, conformably to usage; the pope at the same time dispensed the see of Ravenna from paying the offering customary at that consecration.

Saint Leo was a great lover of music; he improved the Gregorian chants, regulated the different modes of intoning the hymns, and composed several new ones. He instituted the kiss of peace in the Mass, and the sprinkling of holy water upon the people. Four letters are attributed to him, but Baronius believes them to be apocryphal.

In one ordination, on the 16th of June, he created twenty-three bishops, nine priests, and three deacons. He governed the Church ten months and seventeen days, and died on the 4th of July, 683. To extensive knowledge he joined rare prudence.

He was interred at Saint Peter's. The Holy See remained vacant eleven months and twenty-two days.

82

SAINT BENEDICT II—A.D. 684

IT is debated among writers whether Saint Benedict II, a Roman, son of John, and supposed to be of the Savelli family, was a canon regular of Saint John Lateran, or a Benedictine monk. He was a cardinal-priest, and was elected pontiff on the 26th of June, 684. Previous to being consecrated, he intrusted the care of some affairs to Peter, regionary notary, whom the preceding pontiff, Saint Leo II, had sent into Spain with the acts of the sixth general council; they were addressed to a council of Toledo, which was to recognize the definition settled at that council. It is thence inferred that at the time of the election of Benedict the ancient custom of the pontifical government ceased; by that custom, at the death of a pope, and from the election to

S·BENEDICTVS·II·PP·ROMANVS

the consecration of his successor, the powers of the government were intrusted to the archpriest, the archdeacon, and the primate of the notaries.

The Emperor Constantine IV, who had a tender affection for Benedict, decreed that thenceforth the election of the Roman pontiff should not need the confirmation of the emperor, nor even that of the exarch, a change which the popes long and vainly solicited. Unfortunately, the effect of that decree was not long enjoyed, for Justinian II, son and successor of the pious Constantine, paying no respect to the decision of his father, renewed the same abuse, by committing to the exarch of Ravenna the right of confirming the election of Pope Conon.

Benedict, reared in the love of poverty, patient, mild, liberal, versed in the Holy Scriptures, says Fleury, and learned in the rules of the chant, was much regretted. He created twelve bishops, and governed the Church ten months and twelve days. According to Baronius, this pontiff was so beloved by the Emperor Constantine that the prince sent to the pope the hair of his sons Justinian and Heraclius, which at that time signified that the emperor looked upon the pontiff as a second father of the young heirs of the empire.

Benedict died on the 7th of March, 685, and was interred at Saint Peter's. The Holy See remained vacant two months and fifteen days.

83

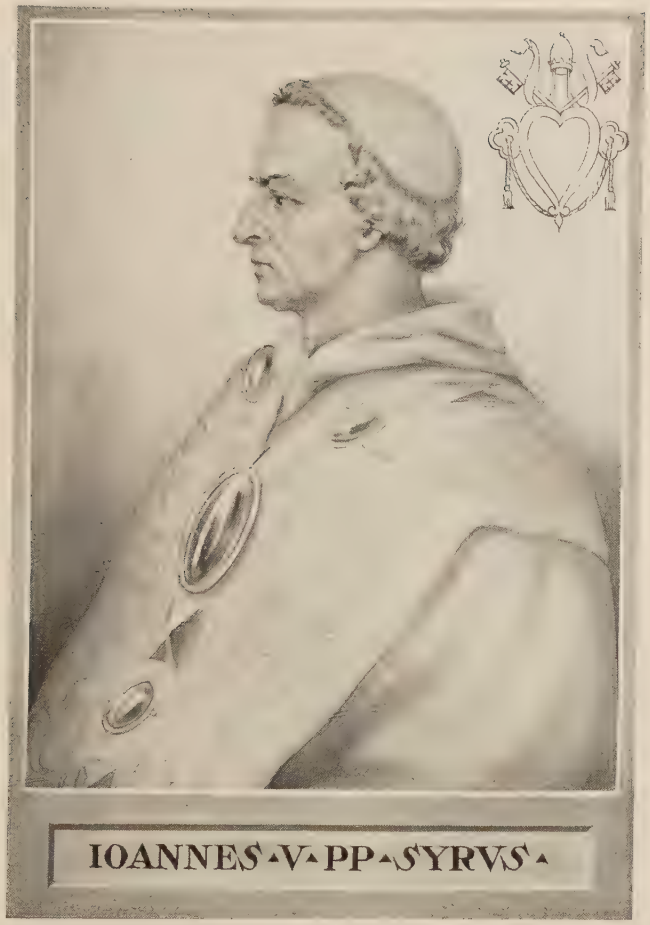
JOHN V—A.D. 685

JOHN V, son of Cyriacus, of Antioch, cardinal-deacon at the sixth œcumenical council, was elected pontiff on the 23d of July, 685, and consecrated without waiting for the confirmation of the emperor or the exarch. This pope restored to the Holy See the churches of Sardinia, the ordinations of which had from primitive times belonged to her, but had been temporarily granted to the Archbishop of Cagliari.

In one ordination, in December, John created thirteen bishops. He governed one year and ten days, but was almost constantly ill. He died on the 1st of August, and was interred at Saint Peter's. He was a man filled with piety, prudence, zeal, and knowledge. The Holy See remained vacant five months and eighteen days.

The Emperor Constantine IV died in 685. Two great events signalize this reign, the repression of the Saracens, and the restoration of peace to the Church.

This emperor, generous, and often even magnanimous, who so worthily atoned for the crimes of his father, Constans II, a monarch as perfidious as he was cruel, was succeeded by a prince only sixteen years old, his son, Justinian II. The young emperor, trifling with his sovereign power, successively inherited, lost, and recovered it. In his misfortunes Justinian implored the clemency and the compassion of the conqueror, and thus obtained his life; but when he regained power he knew not how to pardon. He suffered his lieutenants to dishonor his name in Italy, and under the successors of John V we shall see the evil influence of Justinian develop itself, to the misfortune of the Church.


IOANNES ▲ V ▲ PP ▲ SYRVS ▲

CVNO ▲ I ▲ PP ▲ GRÆCVS

84

CONON—A.D. 687

THIS pope, the son of Benedict, of Thracian race, was born at Temesvar, a town of Lower Mysia, where Ovid was exiled. Conon received his education in Sicily, became cardinal-priest, and was elected pope in 687. He was compelled, notwithstanding the decree of Constantine Pogonatus, to solicit the confirmation of the exarch of Ravenna. This pope governed the Church during only a few months. In one ordination he created sixteen bishops. He was an old man, white-haired, of venerable countenance; simple, peaceable, a stranger to faction, of but little experience in public business.

Some authors accuse him of imprudence, because he ordained, as Bishop of Antioch, Constantine, a Syracusan, and rector of the patrimony of the Roman Church in Sicily, without making previous inquiry of the clergy at Rome as to the merit and bearing of the new bishop, as was the custom for all ecclesiastical appointments. Subsequently, says Pagi, it was ascertained that Constantine was unworthy of that honor.

This pope died on the 21st of September, 687, and was interred at the Vatican. The Holy See remained vacant two months and twenty-three days.

At the time of the election of Conon, that is to say, after the death of John, there were two antipopes, Peter, archpriest, and Theodore, priest. The former was supported by the clergy, the second by the judges and the army. To put an end to the intrigues, the clergy elected a third, Conon. Justinian II had fomented all these troubles.

Under this reign, Saint Killian, of an illustrious family of Great Britain, obtained permission to go to Germany to convert the infidels. At first he met with great success at Würzburg, but afterwards incurred the unjust hatred of the wife of the Duke Gosbert, who governed that country. When that English bishop and his companions were singing the praises of the Lord, the duke's wife caused them to be arrested, and they subsequently suffered martyrdom with a courage worthy of the primitive times of the Church.

85

SAINT SERGIUS I—A.D. 687

SAINT SERGIUS I, son of Tiberius, native of Antioch, and educated at Palermo, or rather, as some say, Syrian by descent, born at Palermo, and educated at Rome, where he became a canon regular of Saint John Lateran, was first named cardinal-priest of Saint Susanna by Leo II, and was elected pontiff on the 15th of December, 687. Justinian II, successor of Constantine IV, and the son whose hair the latter had sent as a token of filial love to Benedict II, had subsequently continued to manifest feelings of hatred and malignity. Harsh and presumptuous, he confounded the Roman monarchy with the whole world; claimed that all peoples ought to obey his laws, and believed that he had a right to sell the very chair of Saint Peter. In a council held at Constantinople, and at which only Greek prelates were present, he caused it to be decided that priests who had married previous to their ordination should be permitted to retain their wives. This council was called quini-

SERGIVS · I · PP · SYRVS ·

sextile, because it was, as it were, supplementary to the fifth and sixth general councils. The discipline of the West did not allow of the possibility of this rule. A hundred and five canons had been passed in that assembly, and when they were submitted to Sergius for his approbation he refused it. Irritated by this refusal to subscribe the name of the Holy See to the decision of the Greek council, Justinian publicly ordered Zachary, his esquire, to seize the pope and convey him to Constantinople. Zachary, on proceeding to Rome, found the whole people in arms for the defence of their pastor. The soldiery of the exarchate hastened from Ravenna to Rome with the same hostile design against the pope, and the city resounded with shouts and threatenings. Zachary, pursued from street to street, took shelter in the very chamber of the pope, whom he entreated to save him. The Lombard ambassadors, who resided at Rome at the same time, sent off couriers begging that Lombard troops might be sent to the defence of Sergius. Suddenly a rumor arose that by treachery, combined with violence, the pope had been carried off and embarked upon the Tiber. The troops from Ravenna immediately invaded the palace, and tumultuously demanded to see the pope, threatening to burst in the doors if they were not instantly opened. Zachary, concealed beneath the very bed of the pope, feared that he would be discovered, and entreated the pope not to desert him. Sergius promised him protection, ordered the doors to be thrown open, and presented himself to the soldiers, who kissed his hands and garments. The times had changed since an emperor had so cruelly carried off Pope Martin. The unworthy treatment of that martyr was still remembered, and it was known that Justinian was prepared to be no less barbarous than his ancestor, Constans. The pope purified the people and blessed them, and solicited the life of Zachary, which

the Romans granted, and Zachary was ignominiously driven from Rome. This was the first time that the Italians sided with the pontiff in opposition to the imperial power.

This pope, by his prudence, reconciled to the Church of Rome that of Aquileia, which from the time of Vigilius had been separated on account of not condemning the three chapters.

Saint Sergius ordered that on the days of the Annunciation, Nativity, Assumption of the Blessed Virgin, and on Saint Simeon's day, that is, on the day of Purification, the people should go in procession from Saint Adrian to Saint Mary Major.

Sergius had made himself beloved by Rome and by all Italy. After having saved him from so many dangers, they regarded him as their own conquest. This pope died on the 7th of September, 701. He had governed the Church thirteen years, eight months, and twenty-four days. In two ordinations he created ninety-six bishops, eighteen priests, and four deacons. He was interred at the Vatican. The Holy See remained vacant one month and twenty days.

It was at that period that Africa fell into the power of the Mussulmans. As they had taken Carthage, the emperor sent the patrician John, a great captain, who drove them out; but in the following year they again returned in great force, recaptured Carthage and some other towns, and thus extinguished the power of the Romans in Africa, where they had ruled for eight hundred and fifty years, from the year 608 of Rome, when Carthage was taken by Scipio.

On the death of the pontiff Conon, the sacred comitia were assembled. Theodore, archpriest, and Paschal, archdeacon, presented themselves as candidates to succeed him. Theodore had already been the competitor of Conon. Neither of the rivals would yield, and then it was that Sergius was

IOANNES ▲ VI ▲ PP ▲ GRÆCVS ▲

elected. Subsequently, Paschal, convicted of magic, was degraded and confined in a monastery, where he died impenitent. Theodore had yielded in good faith to the authority of Sergius, and Paschal had never ceased to show anger and discontent.

86

JOHN VI—A.D. 701

JOHN VI, a Greek, son of Petronius, was elected pontiff on the 28th of October, 701. Scarcely did the Emperor Tiberius Absimarius hear of that exaltation than he sent to Rome the exarch of Ravenna, Theophylactus, a patrician, to obtain from the pope, by force, his approbation in a certain business which was not clearly explained. But the Italian army, which a short time before had protected Sergius, also pronounced now in favor of John, seeing in Theophylactus another Calliopas or another Zachary. The soldiers were about to strike the exarch, but John interposed. Baronius observes that divine Providence, protecting the Roman pontiffs, so manifested itself then in their favor that, when the emperors attacked or insulted the popes, the Italian soldiers protected them against the imperial power. From that time the power of the exarchs began to decline, and that of the popes continually increased. The latter profitted by this advantage, but without abusing it; moreover, it was a wise principle not to rely too much on military favor.

In the council that John celebrated at Rome, in the year 703, he declared the innocence of Saint Wilfred, Bishop of

York, who had been deposed from the see in the year 692, and appealed to Rome. The pope received that bishop kindly, attentively examined the case, and sent him back to England, with recommendations to the kings of that country.

John governed three years, two months, and thirteen days. In one ordination he created fifteen bishops, nine priests, and two deacons. He died on the 9th of January, 705. The apostolical charity of John led him to redeem all the slaves who had fallen into the power of Gisulf, Duke of Benevento, who had ravaged the Roman territory. John was interred, according to some, in the catacombs of Saint Sebastian, but, according to others, in the Basilica of Saint Peter. The Holy See remained vacant one month and twenty days.

That year the Caliph Walid caused a magnificent mosque to be built in Damascus, his capital, having the great church dedicated to Saint John razed to the ground for that purpose. It is said that he made an offer to the Christians to purchase their cathedral church of Saint John for a considerable sum. They refused it, and then the Mussulman seized upon the church, razed it, and on its site had his mosque erected, without giving anything to the Christians.

This outrage was avenged four centuries later by the French kings of Jerusalem.

IOANNES ▲ VII ▲ PP ▲ GRÆCVS

87

JOHN VII—A.D. 705

JOHN VII, cardinal-deacon of Saint Mary the New, son of Plato, a Greek, said by others, but with little foundation, to have been born at Rossano, in Calabria, in Magna Græcia, was a very learned man for his time. He was elected pontiff on the 1st of March, 705.

In 707, Aribert II, king of the Lombards, restored to him the Cottian Alps. They were thus called from Prince Cottius, who for a long time possessed them under the Emperor Octavian Augustus. They formed the fifth province of Italy, made part of Liguria to the confines of Gaul, and contained Tortona, Bobbio, Acqui, Genoa, and Savona.

Previous to the coming of the Lombards, the Cottian Alps were administered by the popes. The Lombards usurped those provinces in spite of the remonstrances of the various pontiffs. Aribert caused a diploma to be drawn up in letters of gold, and in that document he recognized the property of the Holy See; it was afterwards confirmed by King Luitprand, under the reign of Gregory II, as is related by Paul the Deacon.

The Emperor Justinian II having sent to John the canons of the last council held at Constantinople, with the request that he should confirm what he should approve, and reject what he should disapprove in them, John returned the documents unread, because the council had not been assembled with the intervention of the papal legates. Anastasius the Librarian blames John for this conduct, and thinks that, as

in those canons there was much that was good, John would have done well to approve them, with the exception of such canons as were bad.

Feller and Novaes judge John, perhaps, too severely upon this subject. Feller quotes the opinion of Fleury, who says that: "John, fearing to displease the emperor, sent back those volumes without correcting anything in them." Novaes quotes the opinion of Christianus Lupus, who also blames the pontiff, on the authority of Anastasius. But, considering the conduct of Constans towards Pope Martin, and the services rendered to Pope Sergius and John VI by the soldiery of Rome and Ravenna; considering, too, the perverse and hypocritical nature of Justinian II, and the natural instability of the soldiery, we may judge John VII less severely. Evidently, had he acted as Anastasius, Christianus Lupus, Feller, and Novaes seem to advise, it might have happened that, Justinian approving what John might have approved, but then refusing to reject whatever John might have rejected, the already embarrassing circumstances would have been fatally complicated by such a course being adopted by the Holy See.

This pope had the magnanimity to expose himself to great dangers; his name has been compromised during the succession of a thousand years, while he was really a sagacious pontiff, ready to follow sage counsel and slow to write. We should all concede that now. The misfortunes of Honorius, abandoned by the legates of the sixth council, were a formidable warning to the successors of that pope. The course pursued by John VII entailed no more evils on the Church, gave Justinian no more opportunity for invading the rights of the Holy See and crushing its rising power.

He did not postpone the epoch when that power was to take its majestic course amid the nations that honor a spirit

SISINIVS ▪ I ▪ PP ▪ SYRVS ▪

of order and civilization, becoming, as we shall see in the sequel, the regenerative power in Europe.

John VII governed the Church two years, seven months, and seventeen days. In one ordination he created fifteen bishops, nine priests, and two deacons. He died on the 17th of October, 707, and was interred in the Vatican, in front of the altar of the Madonna, now called Madonna of the Sudorio, which he had himself set up.

The Holy See remained vacant three months.

88

SISINNIUS—A.D. 708

SISINNIUS, a native of Syria, son of John, was elected pontiff on the 18th of January, 708. He reigned only twenty days, during which time he held one ordination and created bishops for Corsica. He died in February of the same year, from an attack of gout. He had lost the use of both his hands and his feet. Notwithstanding his great sufferings, he was of a noble and generous disposition. He contemplated restoring the walls of Rome and rebuilding many of the churches. Death took him away, when already, in so brief a reign, he had collected considerable materials for that laudable undertaking. He was interred at the Vatican.

The Holy See remained vacant one month and nineteen days.

89

CONSTANTINE—A.D. 708

CONSTANTINE, born at Syria, son of John, was elected pontiff on the 25th of March, 708. Justinian was still emperor, and his conduct proves that the conduct of John VII was as courageous as it was skilful. Justinian, from time to time, showed himself indignant that the canons of his council had not been accepted at Rome; but he appeared to be unwilling to resort again to trick and perfidy, and he wrote to Pope Constantine, formerly his friend, and entreated him to visit Byzantium. The emperor declared that he wished to converse amicably with the pontiff upon ecclesiastical affairs, and even intimated his intention to change his conduct and to expiate his faults, and he urged the pope to visit him and encourage his projects of penitence and clemency.

Constantine, full of strength and zeal, deemed it his duty not to hesitate about undertaking a journey so interesting and important to the Holy See; and he might have sacrificed his life had the tyrant been audacious enough to take it.

Setting out from Rome on the 5th of October, 710, he went by sea, accompanied by a very numerous cortège, consisting of deacons, priests, and bishops, continuing his journey by way of Sicily. The reception given to him by order of the emperor induced him to believe that that prince harbored no evil intentions. An imperial diploma ordered all officers to pay to the pope the same honors as to the emperor himself. Tiberius, son of Justinian, followed by the principal Greek nobility, and the patriarch Cyrus at the head of his clergy, and a multitude of the people, met the pope at about

CONSTANTINVS·I·PP·SYRVS·

seven miles from Byzantium. The pope, dressed in the same vestments that he wore at Rome on days of ceremony, and the principal clergy mounted on horses from the imperial stables, with their saddles, bridles, and housings richly embroidered with gold, entered in triumph. Thus far the courage of Constantine seemed fully rewarded. The emperor was absent, and the pope was conducted to the palace that had been prepared to receive him. The prince, who was at Nice, as soon as he heard of the arrival of the pontiff, sent him a letter of congratulation, and begged him to come to Nicomedia, to which he was himself proceeding. At their first interview, the emperor, with his crown on his head, prostrated himself before the pope and kissed his feet. Then they embraced, amidst the applauding shouts of the people. It was in a private interview that they conversed about the canons of the council. Constantine, considering himself in a situation different from that in which John VII had been placed, rejected one portion of the canons and accepted the other portion. The conference terminated to the satisfaction of the emperor, who showed his pleasure at having obtained some advantages from the condescension of Constantine, and to give a public testimony of his satisfaction, he on the following Sunday was present at the Mass that was celebrated by the pope, and received the communion from the Holy Father's own hand. On conjuring the pope to grant him the remission of his sins, the emperor renewed the privileges which his predecessors had granted to the Church of Rome; and he then permitted his return to Italy. The pope re-entered his own capital in 711, after a year's absence, stronger, more powerful, more sovereign than ever.

Justinian having been assassinated, Philippicus Bardanes endeavored to re-establish the doctrine of the Monothelites. Constantine, with new courage, resisted.

Philippicus was succeeded by Anastasius II, a profoundly Catholic prince. He sent to Constantine a confession of faith, full and entire, and peace was re-established in the Church. Constantine governed seven years and twelve days.

In one ordination he created sixty-four bishops, ten priests, and two deacons. He died on the 8th of April, 715, and was interred at the Vatican. The Holy See remained vacant one month and ten days.

There is a serious consideration which has escaped historians; it is this: Since Saint Peter, who came to Rome in the year of our Lord 42, since Saint Linus, A.D. 66, and his principal successors, Saint Evaristus, Saint Pius, Saint Victor, Saint Sylvester, and to Pope Constantine in 708, there were eighty-nine popes. The clergy of Rome, it is true, frequently gave the power to their compatriots. Of the above number forty were Romans; but the other forty-nine were, one Galilean, and the remainder Tuscans, Athenians, Syrians, Byzantine Greeks, Africans, Dalmatians, Spaniards, Sardinians, Corsicans, Sicilians, and Neapolitans. Certainly a pious impartiality alone could have dictated those selections. They appear to have been dictated solely by zeal for religion. No faithful Christian was excluded. The three (then known) great divisions of the globe had, respectively, their candidates, and frequently those of Asia and Africa obtained the votes. Rome could not be accused of exclusively placing her own children in the chair of Saint Peter. It may be imagined that in Rome a preference would sometimes be felt for the Roman candidate, but that tendency did not exist to such an extent as to exclude others. So judicious a plan, rising above all dismemberings and schisms, singularly elevated and increased the power of the Holy See, especially at periods when Syrians, like Constantine, and immediate subjects of Byzantium obtained the suffrages of

GREGORIVS·II·PP·ROMANVS·

the Romans. It need not be asked how the popes became sovereigns of the surrounding country; rather it should be asked how could they possibly fail to become so under such circumstances, notwithstanding the difference between the head of the Church and the heads of States, between the spiritual and the temporal, between heaven and earth.

90

SAINT GREGORY II—A.D. 715

SAINT GREGORY was a Roman Benedictine monk, chaplain and librarian of the Holy Roman Church, a cardinal-deacon (a dignity which he owed to Saint Sergius, and, according to several writers, to Constans, who, when at Constantinople, brought him thence). His election, on the 19th of May, 715, was the result of a remarkable agreement in opinion between the Roman clergy and people. The intentions of this pope were irreproachable, his courage was firm, and he vigorously maintained the rights of the Church. At the commencement of his pontificate he began to repair the walls of Rome, but various circumstances retarded that useful design.

Italy was a prey to the Lombards, who had surprised Cumea, near Naples, during a peace, and refused to restore it, although Gregory threatened them with the anger of God. Their obstinacy was not to be shaken by entreaties, threats, or presents; and Duke John of Naples, supported by Gregory, retook Cumea by force.

This pontiff also labored to revive monastic discipline in Italy. To restore the abbey of Monte Cassino, ruined by the

Lombards about a hundred and fifty years before, he sent Petronax, who, having from pious motives visited Rome, had there embraced the monastic life. He was accompanied, in the holy mission intrusted to him, by some brethren of the monastery of the Lateran, founded at Rome in the time of Pelagius II by the monks of Monte Cassino, who had taken shelter in the capital.

Petronax and his companions, on their arrival at Monte Cassino, found a few anchorites living there in great simplicity. Amid the ruins of the old monastery these anchorites, together with some new brethren, formed one community, and elected as their superior Petronax, who thus became the sixth abbot from the original founding of the order. The re-establishment of the monastery of Monte Cassino took place in the year 718, and from that time the monastery was very famous, and considered as a fountain diffusing the pure observance of the rule of the great Saint Benedict.

Let us learn how, at that period, the English understood Catholicity. "They continued," says Fleury, "their pilgrimages to Rome, and Ceolfrid, abbot of Weymouth, died on his way back. Seeing that age prevented his further instruction of his disciples and disabled him from setting them an example of perfect regularity, he, after long consideration, determined that it would be best to have a new abbot elected, that he himself might go to Rome, to die in that city which he had formerly visited with Saint Benedict Biscop, his master. The monks endeavored to detain Ceolfrid by weeping and clinging to his knees, but he hastened his departure, fearing that he might die on the way, or be prevented from proceeding by some of the lords of the country. On the third day after he had announced his intention to depart, Mass was celebrated very early in the morning, those present com-

municated, and then they assembled in the Church of Saint Peter, and the abbot gave them the kiss of peace from the steps of the altar, censer in hand. The chant of litanies was broken by the sobs of the brethren, and they entered the oratory of Saint Laurence, where the pilgrim bade them a last farewell. He was attended to the riverside by the deacons, carrying lighted tapers and a golden cross. All knelt, and, praying once more, the holy abbot set out, leaving about six hundred monks in the two monasteries of Jarrow and Weymouth. As soon as their former head had departed, the monks unanimously elected for their abbot Hucbert, who immediately followed Saint Ceolfrid, who had not yet sailed. He approved the choice, and even took from the new abbot, his successor, a letter of recommendation to Pope Gregory II. He did not reach Rome, but falling sick at Langres, in France, died there, aged seventy-four years."

In the same year the Irish monks abandoned their diversity of opinion, and joined in the observance of the Roman Church relative to Easter and the ecclesiastical tonsure. For this purpose Saint Egbert, an Englishman who had embraced the monastic life in Ireland, was chosen. Having arrived at their monastery, he was received with much distinction, and, as he was very learned and very zealous, he persuaded these good monks to quit their erroneous tradition. It is believed that they, at the same time, adopted the rule of Saint Benedict.

But that was not enough to place the English in the first rank among the pillars of Christianity. The greatest light of the English Church at this time was Saint Boniface, afterwards the Apostle of Germany.

Bossuet, in his rapid glance at religious affairs, which he described with the countless events of history, gives only three lines to the heroism of Saint Boniface. These three

lines should not be neglected: "Religion was established in Germany; the holy priest Boniface converted those nations, and was made their bishop by Pope Gregory II, who had sent him thither."

I do not add this pope's name to the texts I cite or extract from other historians. His reputation drew to Rome all who wished to show their zeal for the doctrine of Christ.

Boniface, or, as he was called in Saxon, Winifred, who had already enjoyed great renown in England, determined to visit Rome. He there presented himself before the pope, and explained his desire to labor for the conversion of the heathen. The pope, looking kindly upon him, asked him if he had brought any letters from his bishop. Winifred had not neglected to procure letters dimissory from Bishop Daniel, of Winchester, in whose diocese he had received the priesthood, and he drew from beneath his cloak a sealed letter for the pope, and another unsealed, which was a general letter of recommendation to all Christians, according to the then existing custom. The pope motioned to him to withdraw, and having at his leisure read the letters of Bishop Daniel, he had several conferences with Winifred while he waited for a favorable season for his journey, that is to say, the beginning of summer, 719. Then the pope gave Winifred the relics he had asked for, together with the mission to preach the gospel to all the infidel nations that he might reach, to baptize them according to the Roman ritual, and to communicate to the Holy See whatever might tend to the accomplishment of that mission. The plenary powers bear date the 15th of March, in the third year of the reign of the Emperor Leo III, indiction the second, that is to say, A.D. 719. With these letters Winifred first passed into Lombardy, where he was honorably received by King Luitprand. He then traversed Bavaria, and reached Thuringia, where he commenced

his pious labors. He preached to both nobles and people, to lead them back to the true religion which false teachers had altered and almost extinguished. For although there were priests and bishops who were sincerely zealous for the service of God, Winifred met with others sunk in incontinence, whom he endeavored, by exhortation, to bring back to a life in conformity to the holy canons.

Winifred having sent to the pope an account of his successful mission, the pontiff invited him to Rome. Being questioned upon various particulars of the faith of the Church, Boniface answered so frankly and clearly that the pope told him to prepare to be consecrated as bishop. The holy priest submitted, and the day for the consecration was fixed for the 30th November, 723, the feast of Saint Andrew. The pope changed the name of the new bishop from Winifred to Boniface ("boni faciens"—doing good), and in the seventh year of the Emperor Leo, sixth indiction, which is the same as A.D. 723, he caused the new bishop to take an oath by which he bound himself to keep the purity of the faith and the unity of Catholicity, to act always with the pope for the good of the Holy See, to secure advantage to the Roman Church, and to renounce all communion with the bishops who did not observe true maxims. The pope, on his part, gave Winifred a book of canons, to serve as a rule of his conduct, and intrusted him with six letters. The first of those letters was to Charles Martel, son of Pepin, the former mayor of the palace, who had died in 714, after governing in Paris during twenty-seven years, in the name of Dagobert III. In this letter Gregory recommended to Charles Martel the bearer, Boniface, an envoy to the heathen dwelling east of the Rhine; for the dominion of France extended beyond that river very far into Germany. The other letters were addressed to all the bishops, priests, deacons,

dukes, counts, clergy, and people whom Boniface was to govern as bishop; to the Christians of Thuringia and their five princes, who are named in the letters, and also to all the people of the old Saxons.

Charles Martel, who governed France for Thierry IV, received Boniface with respect, and recommended him to all the bishops of the kingdom.

The Emperor Leo enkindled the fatal "War of Images," which continued for a hundred and eighteen years. He had obtained warlike success, and he imagined that no power, even moral, could resist him. Trusting too much to his glory, he resolved to become a reformer. "Religion," says a learned writer, "dreads the hand of the prince; it needs his protection, not his reforming; from its own ministers alone it expects reform." This caprice neutralized all Leo's talent. How could a man of such low condition that he had carried loads in the public markets and had fed and sold cattle, a poor Syrian, uneducated and without any science, become, on attaining the highest civil dignity on earth, a ferocious persecutor? He treated as a favorite Beser, another Syrian, who was born a Christian, but who, having been captured by Mahometans, had apostatized to their faith. Released from slavery, Beser had returned to Catholicity, but sought to introduce into it Mahometan notions. He broached his heretical ideas to Leo, and the emperor had the audacity to assemble the senate and to pronounce before it the following declaration: "I will abolish that idolatry which has found its way into the Church. The images of Jesus Christ, the Virgin, and the saints are idols that have honors bestowed upon them of which God is jealous. I have, therefore, drawn up an edict for purging the churches of this sacrilegious superstition."

At this signal, the courtiers, the weak, the ignorant, the

friends of every novelty, and men who hoped to repair their own broken fortunes during a time of public trouble, broke the sacred images, respecting none but those of the emperor.

A revolt ensued at once throughout the East; in Africa, Spain, Gaul, and Italy; in brief, in all the brilliant conquests that had already been made by Catholicity.

For an instant Leo was inclined to retract; but his first fury rekindling, he ordered that the images should be removed from all the churches.

From that instant Leo, the armed sophist, held conferences in which he argued, in the military style, against Germanus, Patriarch of Constantinople, and showed himself all but Mahometan in conviction. He expected by this complaisance to soften and attract the Mussulmans, and he scarcely intended to remain a Christian, since he thus sacrificed Catholic customs and the rules of one of the most sacred traditions of our Fathers.

John Damascenus, called Chrysorroës, "golden river," resisted the new error in the East. Gregory II summoned around him all the West. The conscience of Christendom repulsed the arch-heretic emperor. Leo, especially irritated against the pope, endeavored by crime to rid himself of his powerful censor.

Marinus, the emperor's esquire, was charged to organize a conspiracy against the pontiff. The principal conspirators were discovered and punished. The exarch Paul assembled troops and prepared to make himself master of Rome, and by force of arms to elect another pope. The Romans, warned of the approach of the exarch's troops, took up arms; the Florentines, the Lombards of Spoleto, and all the inhabitants of the neighborhood also rushed to the defence of the papal city, and Paul was obliged to return to Ravenna.

The Saracens continued to harass Constantinople, which

had adopted their spirit of opposition and malignity; but the emperor, who had become less a warrior than an advocate of bad theology, was more concerned about the resistance of the pope than about the progress which the enemy was making around his own capital.

Leo, by his own obstinacy, unconsciously prepared the way for two great results. There can be no doubt but that the troubles incited in Italy contributed to establish the independence of the popes and to raise up the empire of the French to the prejudice of the Greeks.

The Romans, moreover, in this interregnum, sustained the interests of the pope, so intimately connected with their own, for they had everything to fear from the Lombards and from the exarchs. These two powers, incited by the Emperor Leo, endeavored to unite in order to occupy Rome; Luitprand commanded his Lombards, and also the troops of the exarchs, much astonished at marching together. Their watch-fires crowned Monte Mario, and they advanced to the foot of Adrian's mausoleum, now the Castle of Sant' Angelo. Gregory, preceded by his clergy, issued from Rome. A new Saint Leo, he represented that the misfortunes of Rome would be those of all Christendom; and that the Saracens, far more than the emperor, would rejoice over the disasters of the metropolis of the faith of Christ. The eloquence of Gregory moved King Luitprand even to tears.

Luitprand threw himself at the feet of the pontiff. They were near Saint Peter's; and Gregory pointed out to the king the sacred place containing the tomb of the apostle.

Luitprand, confounded, advanced towards the church, knelt before the confessional of the Prince of the Apostles, put off his royal robes, and laid them, with his baldric, his sword, his golden crown, and his silver crown, by the tomb. He then begged the pope to forgive his enemies. Gregory

pronounced the solemn pardon, and the king returned to Pavia.

Wise and cultivated men plainly perceived that all these events necessarily gave strength to the Church. Minds deprived of energy, which do not at all examine the secrets of Providence, and see only the confused spectacle of submission that is presented to their eyes, even these, notwithstanding their ignorance, convinced themselves of the necessity of obedience to the sovereign pontiff, when they saw at his feet the most formidable prince in Italy, whom all looked upon as determined to overthrow the power of Gregory.

Leo, in his criminal impetuosity, had written to him, warning him of the fate of Pope Martin. But the fatigues of the pontificate, and the occurrence of hostilities, had so destroyed the health of Gregory that he died on the 10th of February, 731.

This pontificate was a reign of wisdom, of glory, and of courage. The pope wrote to Leo: "The West sees our humility [this alludes to Charles Martel and Luitprand], and regards us as the arbitrator and moderator of the public tranquillity. If you venture to make a trial, you will find the West ready to seek you where you are, in order to avenge the wrongs of your Eastern subjects."

The countless consequences of so many facts will be developed; I will here mention some material consequences of high importance. Rome had a duke, named by the emperor. Marinus had obtained the dignity; but, being ordered to murder Gregory, the disloyal governor had failed, and the people had expelled him, demanding the appointment of another. Peter, the successor of Marinus, ever speaking of the destruction of the images, was in his turn deprived of power, and the Roman duchy, desiring to enjoy a more secure liberty, voluntarily submitted to Gregory II, so that one may

say that from that period commenced in part the positive temporal dominion of the sovereign pontiffs.

Gregory II governed the Church fifteen years, eight months, and twenty-three days. In four ordinations, in the months of September and June, he created one hundred and fifty bishops, thirty-five priests, and fourteen deacons.

Baronius thinks him worthy to be compared to Saint Gregory the Great. Gregory II was interred at the Vatican. The Holy See remained vacant five days.

Platina informs us that under this pope the Tiber overflowed the city from the Ponte Molle to the first steps of Saint Peter's Church.

91

SAINT GREGORY III—A.D. 731

SAINT GREGORY III, son of John, a Syrian, a Benedictine monk, and cardinal-priest, was unanimously elected five days after the death of Gregory II. As the confirmation of the election by the exarch of Ravenna had to be waited for, the pontiff was not consecrated until the 18th of March.

Leo, the emperor, continued the persecution against those who would not destroy the images. Gregory II had pronounced against the iconoclasts, and Gregory III was no less animated in opposition to that barbarous custom.

Luitprand, king of the Lombards, resumed his hostility. Charles Martel had not previously given any striking proof of his good will and support, his authority not being sufficiently firm in France. But he could not resist the repeated

GREGORIVS ▲ III ▲ PP ▲ SYRVS ▲

appeals of Gregory III. Charles ordered Luitprand to leave the new Roman State free and confine himself absolutely to the possession of the Lombard States.

In the letter which Gregory III addressed to Charles Martel, soliciting an effective intervention, the pope gave that prince the title of Most Christian. Pope Pius II declared that title hereditary in the person of the kings of France, when he wrote to Charles VI and his successors. From this pontifical embassy arose the institution of pontifical nuncios in the West, which somewhat resembled that of apocrisiaries, or political agents, accredited by the popes to Constantinople. The nuncios, however, were still further recognized as ministers of a sovereign power.

In 732 the pope had more urgent occasion than ever to solicit the support of Charles Martel for the interest of the Catholic religion. The Saracens, after subjecting Africa, had occupied Spain. They appeared to follow the same road that Hannibal had taken in order to reach Italy. However, by a kind of military skill which they do not seem to have been suspected of possessing, they would not advance too far without securing their flanks against Charles Martel, who kept strict watch upon such dangerous enemies to religion and the power that he was beginning to establish. It was necessary then to bar the Mussulmans from access to Italy, and to that end it was urged that Charles should keep them in Spain. Their chief did not venture to pass the Alps until he had repulsed Charles. A general battle became inevitable; a large portion of Gaul was already invaded.

Henri Martin, in his History of France, says: "Charles Martel had not waited for the appearance of the Mussulman hosts before the gate of Orléans and Sens to declare war. He had not quitted France that year and held himself in readiness to throw into the scale the weight of his sword.

The arrival of Eudes, King of Aquitaine, beaten, a fugitive, a general without an army, and a king without a kingdom, convinced Charles that the danger was more instantly imminent than he had supposed it. He gave Eudes a cordial reception, though they had formerly been enemies; he promised him everything, on condition that he recognized the sovereignty of the Franks, and that Aquitaine should thus enter into the Frank monarchy.

"During the whole summer of 732 the Roman clarions and the Germanic trumpets blared in the countries of Austrasia and Neustria, in the rustic palaces of the Frank leudes, and in the gaws of western Germany. The most impenetrable marshes of the North Sea and the wildest recesses of the Black Forest poured out hosts of half-naked combatants rushing towards the Loire, following, as a rear-guard, the heavy Austrasian knights in full panoply of steel. This enormous mass of Franks, Teutons, and Gallic Romans passed the Loire at Orléans, and was joined by the remnants of the Aquitaine army which had been compelled to retire into Berri and Touraine, and appeared before the invaders in October, 732.

"This was one of the most solemn moments in the whole history of the human race. Islamism was face to face with the last bulwark of Christianity. After the Visigoths, the Gallo-Vascons; after the Gallo-Vascons, the Franks; but after the Franks, nothing! The Anglo-Saxons isolated in their island; the Lombards weak rulers of exhausted Italy; even the Greco-Romans of the Eastern Empire could not save Europe. Constantinople had work enough to save itself. The contemporary chronicler Isidore de Beja was not wrong in calling the Frank army 'the army of the Europeans.' That army lost, the world was Mahomet's.

"What would have been the result to humanity had the

European civilization of the Middle Ages, our mother, been thus stifled in the cradle? At the moment of the tremendous collision, the Arabs, still in the first fierce fervor of Islamism, had, assuredly, more humanity, morality, and enlightenment than the Franks. But we must not be deluded by that accidental superiority, nor dazzled by the elegant monuments of art and literature that were produced in Cordova, Granada, Bagdad, and Shiraz. Islamism, compared to European belief, was not a new development of humanity, but a backward impulse. The Koran resuscitated ancient fatalism, subjected women anew to the humiliating yoke of polygamy, which the Greeks and Romans had broken.

"The fate of the world was about to be decided between the Franks and the Arabs. The barbarians of Austrasia scarcely suspected what issues were intrusted to their swords; yet they had a vague notion of the immensity of the struggle in which they were about to be engaged. The Mussulmans, on their part, hesitated for the first time. During a week the East and the West examined each other with hate and terror; the two armies, or rather the two worlds, were mutually astonished by the differences of physiognomy, of costume, and of tactics. The Franks gazed with curious eye upon those myriads of turbaned men of dark complexion, with white burmoose, striped abas, round shields, curved sabres, and light lances, curvetting on their horses; and the Moslem sheiks passed and repassed in front of the Franco-Teutonic lines, in order to get a closer view of those giants of the North, with their long fair hair, their shining helmets, and their coats of steel mail or buffalo hide, their long swords, and their enormous battle-axes.

"At length, on the seventh day, which was a Saturday, at the end of October, towards the dawn, the Arabs and the Moors came from their tents at the cry of the muezzins call-

ing the soldiers to prayer; they deployed in order on the plain, and after the morning prayer Abd-er-Rahman gave the signal. The Christian army received, unmoved, the shower of arrows which the Mussulmans poured in upon them; then the masses of the Mussulman cavalry dashed forward with their war-cry, 'Allah akbar!' 'God is great!' and fell like a hurricane cloud upon the army of the Europeans. The long line of the Franks was unbroken by that rude shock; motionless as a wall of iron, or a rampart of ice, the people of the North stood in closely serried ranks like men of marble. Twenty times the Mussulmans wheeled to return to the charge with the swiftness of lightning, and twenty times their impetuous charge was broken upon that unshaken living wall. The Austrasian giants, erect upon their heavy Belgian horses, received the slight men of the South upon the point of the sword, piercing them through and through with frightful thrusts. The battle, nevertheless, continued throughout the day, and Abd-er-Rahman still hoped to weary out the resistance of the Christians, when, towards the tenth hour (four in the afternoon), King Eudes, who, with what was left of his Basques and Aquitaines, had outflanked the Arab army, threw himself upon the camp of the Wali and repulsed its guards. The rampart of ice moved at length: Charles and his Austrasians charged in their turn, and overthrew all before them. Abd-er-Rahman and the flower of his followers disappeared, crushed beneath that mass of iron."

The consequences of that battle of Poitiers were immense. Charles Martel despatched a courier to Gregory, to announce to him the victory of the Christian army, which the papal nuncios, previous to the battle, had so much encouraged by the distribution of sacred badges blessed by the pope upon the altar of Saint Peter.

In all the temples of Italy and France, thanks were offered up to God. The nuncios returned to Rome laden with presents, and empowered to make known to all the adversaries of Gregory that Charles Martel, his son and the defender of Christendom, himself notably the object of God's benevolence, would never suffer that even the slightest insult should, with impunity, be offered to God's vicar on earth. The emperors of the East must learn that another empire was about to be established in Europe; and the Lombards perceived that they must show great respect to the new power that had sprung up in front of them.

We have seen God's protection in the battle given to Maxentius by Constantine. We see it now crown the heroism of Martel, fighting with the blessing of Gregory III. After Valette's heroic defence of Malta we shall behold the lesson given the Turks at Lepanto; and still later, the great Sobieski deliver Vienna from the vizir of Mahomet IV.

In 739 the pope confirmed the institution of four bishoprics, those, viz., of Salzburg, Freisingen, Ratisbon, and Passau, which had been made in Bavaria by Saint Boniface, apostolic legate and Apostle of Germany. Gregory ordered the monks of Monte Cassino to recite, in addition to the divine office, that of the Blessed Virgin. Urban II imposed the same obligation upon all priests on occasion of the first crusade. In the time of Gregory III the regionary cardinals had been increased in number from seven to fourteen, and he, further, created four, who were called palatines, and whose duty was to assist the pope during his celebration of the office. But the institution of those four deacons did not long subsist in the Roman Church; they were subsequently created priests. The number of fourteen deacons subsequently varied according to the pope's pleasure, up to the papacy of Sixtus V. That pope definitively settled that the

number should never exceed fourteen, which is still the prevailing number.

Gregory governed the Church ten years, eight months, and ten days. He was one of the most learned men of his time, and gifted with a prodigious memory. He knew all the Psalms by heart; he showed himself especially prudent in affairs of importance, and, like Saint Gregory the Great, showed great interest with respect to those in slavery.

In three ordinations, in the month of December, he created eighty bishops, twenty-four priests, and three deacons. He died on the 27th of November, 741. The Holy See was vacant only two days, the right of election, without waiting for the confirmation by the exarch of Ravenna, being now fully established.

There are seven letters of this pope in Labbe's Collection of the Councils, Vol. IV, and Baluze has inserted one of them in the appendix to the treatise De Primatibus, by Peter de Marca.

92

SAINT ZACHARY—A.D. 741

THIS pope, son of Polycronius, a native of Syria, canon regular, then a Benedictine monk, was created cardinal-priest by Gregory III. Others say that he belonged to the Pontina family of San Severino, in Calabria, and was the fourth Neapolitan pope.

He was elected pontiff on the 30th of November, 741. As we have seen at the close of the reign of Gregory III, the consent of the exarch of Ravenna was not awaited, and the con-

ZACHARIAS · I · PP · ROMANVS ·

secration of the pontiff took place without that formality, which thenceforth was totally abolished.

Saint Zachary confirmed the erection of three bishoprics established in Germany by Saint Boniface; subsequently he confirmed the archbishopric of Mainz, to which the same Saint Boniface gave as suffragans the bishops of Langres, of Cologne, of Worms, of Spires, and of Strasburg.

For nearly two years the Lombards had occupied four towns of the Papal States—Orta, Amelia, Bomazzo, and Bieda. Pope Zachary went to Terni to have a meeting with King Luitprand, still alarmed by the victories of Charles Martel, and the pope did not return to Rome until he had obtained the restitution of these towns one after the other, and even of some provinces also, including Sabina, which, thirty years previously, had been wrested from Pope Constantine.

In 743 Zachary, leaving the government of Rome to Stephen, patrician and duke, named by the Holy See, made a journey to Ravenna, again to resist the attacks of the lieutenants of Luitprand. From Ravenna he proceeded to visit King Luitprand himself at Pavia. The king could not resist the eloquence and the energetic representations of the pope, who reproached him with the violation of his promises made after the battle of Poitiers, with a continual breach of faith, and with impious and sacrilegious conduct. Luitprand was convinced, and immediately restored all the usurped territories. After the death of Luitprand, Rachis, Duke of Forli, succeeded to the Lombard throne, and Zachary proceeded to visit that prince at Perugia, to induce him to raise his siege of that city. The language of the pope was so persuasive that the prince not only desisted from his projects, but also abdicated his throne in favor of his brother, and retired into the monastery of Monte Cassino. Zachary

exempted that monastery from the jurisdiction of the bishops, rendering it subject only to the authority of the Holy See. We have seen the holy and admirable union which was established between Gregory II, Gregory III, and Charles Martel. It will astonish no one, therefore, that Zachary was warmly attached to the son of the conqueror of the Saracens, the son of that great man who hurled them from France, and thus saved that kingdom from contact with the pestiferous errors of Mahometanism.

Boniface consulted Zachary with the most entire confidence. Sometimes, in Germany, priests who were rather illiterate administered baptism in terms that were not correct, and Boniface cited some examples. Zachary replied that the baptism should be deemed valid even when the priest had said words grammatically so faulty as "Baptizo te in nomine patria, et filia, et Spiritus Sancta." The pope also ordered that the priests could not celebrate the holy mysteries while leaning on a stick or having the head covered; and he commanded that churchmen should never appear in the street without the habit commonly called a soutane.

In 745 Zachary forbade names to be given to any of the angels, except Michael, Gabriel, and Raphael. On the authority of some illuminated manuscripts, it has been maintained that four other angels were invoked—Uriel, Saltiel, Geudiel, and Barachiel. But the invocation of these four names was subsequently deemed to be a remnant of the superstition of the Basilians. The same prohibition appears in the acts of the synods of Orléans and Laodicea, and in the Capitularies of Charlemagne.

Saint Boniface, in his intimate correspondence with the pope, complained that one of the Roman clergy, named Virgilius, endeavored to create a variance between him and

Odilo, Duke of Bavaria; and that this priest, moreover, taught many errors, especially these: "That there was another world, other men under the earth, another sun, and another moon." Zachary ordered him to reprimand Virgilius, and asked Odilo to send him to Rome to have his doctrine examined. Modern writers err in saying that Zachary condemned the opinion of the antipodes. He had in view only certain heretics who maintained the existence of a race of men not descended from Adam and not ransomed by Christ.

Zachary set free many slaves whom the Venetian merchants would have taken to Africa to sell them to the infidels. The Venetians appeared to depart from the system of moderation which had led them to be contented with a wise mode of internal administration under the protection of the pontiffs.

The ambition of wealth made some merchants of that city desire to push their commercial relations to distant parts at all risks. But commerce is not like industry: if in many points it shows egotism, it tempers this defect by a national and patriotic spirit that makes it tolerable. The commerce of the Venetians showed itself from the first, what it is too frequently everywhere, absolutely cosmopolitan and without respect for religion and one of its noblest doctrines, that which condemns slavery. Zachary for a moment arrested this scandal.

Zachary has left letters, some decrees, a translation from the Latin into the Greek of the Dialogues of Saint Gregory. The finest and fullest edition of this last-named work is that of Canisius, which has important notes.

Saint Zachary governed the Church ten years, three months, and a few days. In three ordinations he created eighty-five bishops, thirty priests, and five deacons. He died

on the 14th of March, 752, and was buried at the Vatican on the following day.

Anastasius the Librarian praises this pope for great affability, and for moderation, piety, and a spirit of compassion and forgiveness.

The Holy See was vacant twelve days, if we take no account of the next papal reign of only two days.

93

STEPHEN II—A.D. 752

ON the 27th of March, 752, Stephen, a Roman cardinal-priest of Saint Chrysogonus, was elected pontiff; but two days after he died of apoplexy. Many writers, on the ground that, though elected, he was not consecrated, will not admit that he was pope. Bury is not of their opinion, and in his nomenclature includes the name of Stephen II. Monsignor Borgia, afterwards cardinal, follows Francis Vettori in holding that Stephen was pope and should be considered as such.

Feller, in his Dictionary, and the editor of the Biographie Universelle, do not reckon Stephen II among the popes; and Novaes, by omitting him, is obliged to alter the numbering of all the popes of the name.

STEPHANVS · II · PP · ROMANVS

STEPHANVS · III · PP · ROMANVS ·

94

STEPHEN III—A.D. 752

IT is supposed that Stephen III, a canon regular, and afterwards created cardinal-deacon by Saint Zachary, was of the Orsini family. He was a Roman, and son of Constantine. He was elected pope on the 30th of March, 752.

Stephen, being unable to put a stop to the incursions of Astulphus, king of the Lombards, resolved to ask the aid of Pepin, son of Charles Martel. Stephen had before this implored the assistance of the Emperor Constantine Copronymus. That prince, involved in wars which he believed likely to be prosperous, advised Stephen to lay before Pepin the misfortunes of the Church. The pope determined to go to France. Pepin, in order to be agreeable to the pontiff, sent three successive embassies to Astulphus. That prince haughtily persisted in his refusals, and Pepin at length resolved to march upon Pavia.

On the 20th of July, 746, Pepin had been crowned king of the French by Saint Zachary, with his sons Charles, afterwards known as Charlemagne, and Carloman; and all three, and their successors, were declared Roman patricians, and protectors and defenders of the Holy Apostolic See.

When the troops of Pepin were half-way towards the Alps, he again sent ambassadors; Pepin did this at the solicitation of the pope, who wished to avoid the shedding of blood. Astulphus replied only by threats. Pepin, unwilling that a king of France should be insulted, crossed the Alps, besieged the prince in Pavia, and made him promise to re-

store Ravenna. Astulphus broke this last promise once, but was at length obliged to yield. Pepin, on giving to the pope the recovered provinces, augmented the principality of the Roman pontiff. From that time the popes, not as mere proprietors, but as sovereigns, organized an undisputed administration, and were invested with full power, as to civil affairs, alike for the exarchate and for the city of Rome. Besides the towns of the Emilian province, Anastasius counts twenty-two others in the donation of Pepin.

It is also to be noticed that this donation of Pepin's was a pure restitution of portions of the pontifical domain. So that the principality of the Church was not then, in the proper sense of the word, instituted, but extended and considerably increased.

Stephen, having received the restitution of this domain, granted the administration of Ravenna to the archbishop and tribunes of the city, and the archbishop even took the name of exarch, but in quality of a subject of the Church.

King Astulphus dying in 756, the Holy Father aided, by means of the French troops, in causing Desiderius, the ruler of some of the Lombards in Tuscany, to be recognized as king of the whole nation. It had been stipulated between the pope and Desiderius that the latter should keep no garrisons in the cities and towns given by Pepin which Astulphus had held.

Those cities and towns were Faenza, Imola, Ferrara, Osimo, Ravenna, Umana, and Bologna. As the result of those arrangements, only Faenza and the duchy of Ferrara were restored to the pope. As to the remainder, Desiderius, having become peaceable king of the Lombards, broke his promise.

However, Stephen, never unmindful of the interests of the Church, condemned the conciliabule held at Constantinople

PAVLVS ▲ I ▲ PP ▲ ROMANVS ▲

by Constantine Copronymus, in which an order to destroy the holy images was renewed, and he endeavored to bring the emperor to a reconciliation, which was desired by the whole Church, even at Byzantium.

Even before Stephen became pope, he was so much beloved by the Roman people that when his election became known they carried him on their shoulders to the Basilica of Saint John Lateran. Thence, at a later date, originated the use of the sedia gestatoria, which still exists, and which gives to the pomps of Rome an air of magnificence unequalled at the court of any other sovereign.

Stephen III governed the Church five years and twenty days. In one ordination, in the month of March, he created four bishops (Natalis Alexander says twenty), two priests, and two deacons. This pope died on the 25th of April, 757. He was interred in the Vatican. The Holy See was vacant thirty-five days.

95

SAINT PAUL I—A.D. 757

SAINT PAUL I, created cardinal-deacon, was a Roman, and brother of the preceding pope. This example of brother succeeding brother in the chair of Saint Peter was repeated in the eleventh century by the brothers John XIX and Benedict VIII. Paul I was consecrated pope on the 29th of May, 757. As soon as he was elected, and even before he was consecrated, he wrote a letter to Pepin, king of the French, begging him to continue his protection to the

Romans. In the fourth year of his pontificate he wrote another letter to the same prince, conjuring him to compel Desiderius to restore all the church patrimony and all the Church's rights in various places, which property and rights Desiderius withheld.

In 761 the Holy Father founded in his own paternal house the monastery and church of Saints Stephen and Sylvester. He transported thither the bodies of those saints, endowed the institution richly, and gave it to the Greek monks that they might celebrate the office there according to their ritual. Subsequently the monastery belonged to the nuns of Saint Clare. The pope also removed into the church the body of Saint Petronilla, and other bodies of martyrs that had lain scattered in the ancient cemeteries since the invasions of the Lombards. Saint Paul received from Pepin the cloth on which the king's daughter Gisella had been laid after her baptism. It appears that Pepin had asked the pope for some books, and His Holiness replied that he sent as many as he could find. "Who," exclaims Tiraboschi, "would not expect to see an ample catalogue of books, a present worthy of the pope who sent it and of the king who received it?" Well, this great treasure consisted of an antiphonary (a church book in which portions of the office are arranged with notes for plain-singing), Aristotle's Logic, the books of Saint Dionysius the Areopagite, with a small number of other books.

At the same time Saint Paul urged Pepin to introduce the Roman chant into his kingdom.

Nor did the pope spare any pains towards effecting the conversion of the emperor of the East, Constantine Copronymus, exhorting him to abandon the heresy of the Iconoclasts. The pope sent him legates charged with the duty of bringing the emperor back to the Catholic worship and the veneration of the sacred images. But Constantine, still ob-

stinate in his error, despised the paternal observations of the pope, and treated with inhumanity and violence the legates sent to Constantinople. All the questions discussed in councils were not within the capacity of the common people, but all understood the blows of axes aimed at statues, and the most learned and the most ignorant were alike judges. Sufficient notice has not been bestowed upon the part that Italy reserved for herself in that quarrel about the images. To take away from the people those religious pleasures which sculpture and painting presented for their gaze in the temples and on the public places was to wound them in the most sensitive part of their pious feelings.

In the collection of Gretser there are twenty-two letters of Saint Paul.

This pope governed the Church ten years and one month, with great wisdom and prudence.

In one ordination he created three bishops, twelve priests, and two deacons.

He died on the 28th of June, 767, and was the first who was interred in Saint Paul beyond the walls. A few months afterwards his body was removed to Saint Peter's and placed near the great altar.

A short time before the death of Saint Paul, an antipope, named Constantine, made his appearance; he had been elected by the influence of his brother Toton, Duke of Nepi.

At evening Constantine was only a layman; he caused himself to be made deacon, disdained to be made priest, had himself ordained bishop by George, Bishop of Palestrina, and then he was crowned by the same George, assisted by Eustasius and Citonatus, bishops of Albano and Porto. Shortly after, his father having been killed, Constantine was confined in a monastery. During his intrusion he created eight bishops, eight priests, and four deacons.

After him, in 768, appeared another antipope, monk-abbot of Saint Vito, and cardinal-priest; but on the very day of his attempting the intrusion he was repulsed and sent back to his monastery.

96

STEPHEN IV—A.D. 768

STEPHEN, canon regular of Saint John Lateran, then a religious in the monastery of Saint Chrysogonus, had been employed by four of his predecessors in the papacy, and became cardinal-priest. He was a Sicilian, and the son of Oliva. He was elected pope on the 5th, and consecrated on the 7th of August, 768.

In the following year, in a council held in the month of April, in Saint John Lateran, it was decided that no one should be promoted to the pontificate unless he had previously been ordained priest or deacon. That measure was advised and adopted on account of the pretension of the antipope Constantine. In that council Constantine was treated with great severity. The populace were exceedingly excited against that intruder, who, in a riot, was deprived of sight in the midst of a great fury which Stephen could not allay, as he was not yet promoted. Certainly the disposition of Stephen warrants us in believing that, if Constantine could have appealed to a true pontifical power, he would not have suffered the cruel treatment that he could not escape.

In 769 Desiderius, king of the Lombards, under the pretext of venerating the tomb of the apostles, went to Rome. There that evil prince caused many Roman nobles to be ar-

STEPHANVS · IIII · PP · SICVLVS ·

rested, and, following the ferocious example given by the populace, he had them deprived of sight, apparently to revenge Constantine.

Not contented with that reprisal, which is only too consonant with the ferocity of the time, he invited the pope to confer with him upon very serious business. When the pope complied with that invitation, Desiderius ordered him to be confined, with the intention of having him put to death, which crime would have been committed had not two faithful ecclesiastics, Christopher and Sergius, courageously opposed it. That fact is proved by a letter of Adrian I, who reproaches Desiderius with his iniquitous and ferocious conduct towards Adrian's predecessor, Stephen.

The courage of the two priests was not long left unrewarded in the manner that noble and virtuous actions were rewarded at that time. Desiderius had both the priests deprived of their eyes.

In 770 Bertrade, widow of King Pepin, visited Italy, and was received at Pavia with great magnificence by King Desiderius, who designed to sow discord between the pope and the king of the French, persuaded as he was that by that means he could manage the affairs of Italy to his own liking. Marriage was proposed to the queen between her daughter Gisella and Adelgise, son of Desiderius, and between a daughter of his and a son of Queen Bertrade. The latter inconsiderately consented to both marriages; but as soon as Stephen was made aware of the project, he opposed it with the whole weight of the apostolic authority.

In a letter addressed to Charlemagne and to Carloman, Stephen exhorted them not to repudiate their wives in order to marry other princesses, contrary to the laws of the Church. He advised the princes not to attach themselves so closely to a king who on many points was an enemy to the

Catholic religion. He also recommended them to follow the example of Pepin, who had refused to give his daughter Gisella in marriage to the Emperor Constantine Copronymus, solely because that emperor was not strictly in the Roman communion. The Holy Father, after laying the letter upon the confessional of Saint Peter, and upon the altar upon which he had celebrated the Mass, took the letter again with solemnity, and despatched it to the princes by his legates, Peter, a priest, and Pamphilus, regionary defender. He ordered them to be energetic in urging the tenor of his remonstrance, which terminated with these emphatic words: "If any one shall venture to do aught in opposition to this letter, et him learn that, in addition to the authority of the blessed Apostle Peter, the tie of excommunication is bound around him, that he is excluded from the kingdom of God, and condemned to groan in eternal fire, in company with demons and others of the impious."

This formula, with slight differences, has become familiar to the Roman pontiffs, to show their supreme authority over all the faithful in this life, and show them what they have to fear in the next.

Unfortunately, Charles, despising these entreaties and threats, although he was already married to another princess, married the daughter of King Desiderius, but after a year repudiated her, to marry Indelgarde, a princess of the Suabian race.

Stephen governed the Church three years, five months, and about twenty-seven days. In one ordination he created several bishops, five priests, and four deacons. He died on the 1st of February, 772.

Anastasius says that this pope was very learned in the Holy Scriptures and thoroughly acquainted with ecclesiastical traditions.

HADRIANVS·I·PP·ROMANVS

His name occurs in some martyrologies with the title of saint. He was interred at the Vatican.

The Holy See remained vacant seven days.

97

ADRIAN I—A.D. 772

ADRIAN I, clerk, notary, regionary, and then cardinal-deacon, was a Roman, son of Theodore, and belonged to the noble family of Colonna. He was elected pope on the 9th of February, 772. This pontiff, notwithstanding the rudeness of the time, was endowed with a merit which enhanced the effect of the beauty of his person. His principle was that great point of ancient discipline, forgiveness of the guilty. He was always desirous of saving life, in order to give time for repentance. Under his authority no prisoner ever suffered torture. He set at liberty some Roman nobles accused of various offences. On that subject Anastasius and De Marca repeat that at that time the popes exercised full power in civil affairs, unless when they were hindered by popular seditions.

Desiderius, king of the Lombards, intended to seize upon Rome and expel the pope, who applied to Charlemagne. That victorious and pious prince besieged Desiderius in Pavia, in 773, made him prisoner, sent him to the monastery of Corbie, in France, and put an end to the authority of the Lombards.

The Lombard kingdom had existed two hundred and six years. The name of Lombards, however, was not extinct with their princes. Not only did they remain on the lands

which the Lombards had possessed in the environs of the Po, but the dukes of Benevento gave the name of Lombardy to the lands over which they had dominion. In this revolution the Greek emperors entirely lost the hope which till then they had cherished of recovering the exarchate and the pentapolis.

In 773 Charles gave the fine domain of the duchy of Benevento to the Holy See.

In 781 Adrian baptized Pepin, son of Charlemagne, and anointed him as King of Italy. He also crowned another of Charles's sons, Louis, as King of Aquitaine. Adrian ordered that the pontiffs should put up prayers for the kings of France in the pontifical High Mass that is celebrated at the beginning of Lent. This order was obeyed in other Catholic kingdoms by the priests who were subjects of those kingdoms.

Adrian received Charlemagne at Rome three times: the first time in 773, the king having gone to celebrate Easter at Rome; the second time in 781, when he visited Rome in company with his wife and his son Pepin; and the third time in 787, when he went to repress the arrogance of Arigisa, Duke of Benevento, who had revolted against the Holy See.

In all those expeditions the principal object of Charles was to defend the domains of the Church, which had been given by King Pepin, and increased by Charles himself, the pious donor of the territory of Sabina and of the duchies of Spoleto and Benevento.

Adrian having, by the zeal of Constantine VI and his mother Irene, obtained peace with the Eastern Church, resolved to assemble the seventh general council for the putting down of the Iconoclasts. The council commenced its session in 786, and was transferred to Nice in 787. It was attended by three hundred and fifty bishops. They established the

veneration of images, and to the symbol of the faith they added these words: "Qui a Patre Filioque procedit"—"Who proceedeth from the Father and the Son."

In the council that was celebrated at Frankfort in 794, Felix, Bishop of Urgel, in Catalonia, and Elipand, Archbishop of Toledo, were condemned for not admitting the veneration of images, and for maintaining that Christ was only the adoptive son of God.

The reign of Adrian was longer than that of any pope from Saint Peter. He reigned twenty-three years, ten months, and seventeen days.

In two ordinations he created one hundred and eighty-five bishops, twenty-four priests, and seven deacons. He was so charitable that he everywhere increased the revenues of the poor, and he was so munificent that upon the church of the Vatican alone he expended two thousand five hundred and eighty pounds of gold and nine hundred and seven pounds of silver. He expended nearly as much upon the ornamenting of Saint Paul outside the walls. This illustrious benefactor devoted eleven hundred pounds of gold to the rebuilding of the walls of the city, and an immense sum to defray the expense of repairing the basilica and churches. He died on the 25th of December, 795, and was buried in the Vatican. On his tomb was placed an inscription of nineteen couplets, said to have been composed by Charlemagne, who wept bitterly on the death of the pope, whom he had always looked upon as a father.

There was no vacancy in the Holy See.

98

SAINT LEO III—A.D. 795

SAINT LEO, a Roman, son of Asupius, was at first canon of Saint John Lateran, and then, if we may rely upon Chacon, a Benedictine monk. Modern critics affirm that in his youth Leo lived in the pontifical palace, for the purpose of being especially instructed in the sciences and polite literature; subsequently he was made subdeacon, then deacon, and at length raised to the dignity of cardinal-priest of Saint Susanna. Unanimously elected pope on the 26th of December, he was consecrated on the following day, and, after his consecration, crowned upon the lower steps of the Vatican Basilica.

This pontiff was solicited by Charlemagne to confirm to him the title of Roman Patrician, which had been conferred upon him by Stephen III, and which imposed upon him the obligation to defend the Church. Leo sent to him the keys of Saint Peter and the standard of Rome. Bellarmine and Baronius maintain that those "keys" were no other than boxes filled with relics. Andrew Vittorelli thinks that they were the actual keys with which the gates of the Vatican Basilica were locked and unlocked.

Novaes adds: "Protestants assert that by those keys and that standard of Rome the pontiff meant to put Charles in possession of the Church and city of Rome, but that conjecture is refuted by Bzovius."

That writer expresses his wonder that the innovators could be ignorant of the fact that in those times it was the custom to present those keys as a token of devotion, not only

LEO ▲ III ▲ PAPA ▲ ROMANVS

to the emperors, but also to other princes who made no claim of right over the Roman Church.

It is certain that the custom of sending boxes in the form of keys, and containing relics, dates from Saint Gregory, who sent such to King Childebert and to Recared, King of Spain. Saint Gregory the Great assuredly did not intend to recognize those princes as his suzerains! The "keys" sent to Charles Martel had the same form as those sent by Saint Gregory, and were sent with the same intention. They might be a kind of symbol to recall the tomb of Saint Peter. Gregory VII, in 1079, sent a similar "key" to Alphonso, King of Castile. Finally, Cenni thus sums up: "Sovereign princes never received from the pontiffs any other sort of keys; and to doubt that is like doubting the light of the sun."

In 799 a plot was set on foot at Rome for the assassination of Saint Leo. In fact, at the moment when he went forth from the palace to head the procession on Saint Mark's day, Pascal, the primate, and Campolo, chaplain of the Roman Church, both angry that they had not succeeded their uncle, Adrian, sent armed men who assaulted the pope and endeavored to deprive him of his eyes and tongue. Legends relate that they succeeded, but that, by a miracle performed by Saint Peter and Saint Paul, Saint Leo was completely cured. Novaes combats Fleury, who, in fact, relates the fact differently, and Novaes quotes the testimony of Pagi, of Anastasius the Librarian, and especially of Alcuin, who explains the miracle in some verses in the poem devoted to a description of the departure of Leo.

After recovering his health, Leo departed for France, whence he returned to Rome, where he made a triumphal entry on Saint Andrew's day, the 29th of November. On Christmas day, A.D. 800, Leo anointed and crowned Charlemagne emperor of the Romans, and re-established in his

favor the Western Empire, which had languished without a head during three hundred and twenty-five years, from the death of the last emperor, Augustulus. Charles, abandoning the title of Patrician, received that of Emperor and Augustus.

In "Italy" we read: "The last year of the eighth century is the epoch of a revolution the most important that had taken place in Europe since the Roman sovereigns had removed the seat of empire to Constantinople. The French monarch, the greatest prince that existed in the world, illustrious alike as a warrior and a legislator, deprived the Greeks of the last title of sovereignty that they possessed in Italy, and thus took away from them forever that name of Romans, which they had persisted in using in their treaties and in the preamble of their decrees. Pope Saint Leo III then reigned. A conspiracy having been formed against him, he was on the point of perishing, and went to Paderborn to entreat the succor of Charlemagne, who proceeded to Rome. On Christmas day, 800, while Charles was at prayer at the confessional of Saint Peter, the pope, accompanied by the bishops, priests, and French and Roman lords, approached him, and placed upon his head a golden crown, and all the people exclaimed: 'Victory and long life to Charles the most pious, Augustus great and pacific, whom God crowneth.' "

The pope then anointed Charles with holy oil. All authors agree in saying that Charles then pronounced the oath taken by his successors after him: "I, emperor, promise in the name of Jesus Christ, before God and the Apostle Saint Peter, that I will protect and defend the Holy Roman Church against all, as far as God gives me strength and power."

The festivities lasted far through January.

But what had been the time chosen by Rome to accomplish so decisive a revolution, thus to establish the indepen-

dence of the Holy See? The time when a woman reigned, the Empress Irene. This princess, born in Athens, of such rare beauty that to see her was to admire, offered a contrast of good qualities and barbarous inclinations. Ascending the throne in 780 with her son Constantine VI, she at first renounced the persecution against the Iconoclasts. This condescension to the Moslem did not avail the Greeks of New Rome, whom the Saracens were bent on expelling from Byzantium. Irene, subsequently, jealous of her son, put him to death, to be sole monarch. The details of Constantine's death are fearful: his eyes were torn out with such violence that he died. The news of this crime had just reached Rome, where it excited general indignation, except amongst those who had conspired and endeavored to assassinate Leo.

It is also said that many of the Roman enemies of the Holy See endeavored to effect a matrimonial alliance between Irene and Charlemagne; but that princess, married to Leo Chazarus in 769, was forty-six years old and could not expect to bear issue.

Rome, rejecting on the one hand the authority of this cruel princess, this empress almost powerless abroad, who, perhaps, merely affected religious sentiments; and, on the other hand, by adopting Charlemagne, magnanimous and beneficent, commanding a people composed of the noble adversaries of Cæsar in Gaul, and the bravest colonies from Germany, still proud of the victory of Poitiers—Rome well knew the interests of Italy, and paid a most striking homage to public morality.

Above all, God cemented the strength of his Church and recompensed the conquerors of those ignorant sectaries of the Arabian impostor.

A frightful earthquake, in 801, ruined several towns in Italy, and especially the Basilica of Saint Paul beyond the

walls. After having ordered it to be rebuilt, the pope ordered that during the three days preceding the feast of the Ascension the litany should be chanted in solemn procession, just as for a similar motive Saint Mamertus, Bishop of Vienne, had established in France the celebration of the Rogation days.

Saint Leo III was a patron of the fine arts. He adorned Rome with sculptures and paintings; and, according to Muratori, he had paintings on glass placed in the windows of several churches.

To show the purity of his Catholic faith, he placed in the Vatican Basilica two silver tables of the weight of ninety-four pounds. Upon one of them the Nicene or Constantinopolitan Creed was written in the Greek language, and upon the other in Latin. Upon each of them the symbol was that formed by the hundred and twenty Fathers of the Council of Constantinople.

In 804 Saint Leo made a second journey to France, to celebrate Christmas with the Emperor Charlemagne, who met His Holiness at Rheims. Thence the two sovereigns passed into Germany.

In 813 he established the feast of the Assumption, which had been celebrated as early as Sergius I, but had been allowed to fall into desuetude.

Although oppressed by infirmities, he had the habit of celebrating Mass sometimes eight or nine times a day, a custom of many priests at that time, but abolished by Pope Alexander II, the one hundred and fifty-eighth pope.

Saint Leo III governed the Church twenty years, five months, and sixteen days.

In three ordinations he created twenty-six bishops, thirty priests, and ten deacons. He died on the 11th of June, 816, leaving the reputation of a pontiff who was friendly to men

STEPHANVS V PP ROMANVS

of letters, and himself learned, eloquent, affable, mild, and generous. He was interred at the Vatican, and the Congregation of the Rites subsequently caused his name to be placed in the Roman Martyrology. The Holy See remained vacant six days.

99

STEPHEN V—A.D. 816

STEPHEN V, son of Julius Marinus, first a subdeacon and then deacon under Leo III, was elected pope on the 22d of June, 816. To prevent the conspiracies that were forming against him, he made the Romans take the oath of fidelity to Louis, son of Charlemagne, whom he then anointed, and crowned with a precious crown that he himself took to Rheims. He also crowned the Empress Ermengarde, wife of Louis.

Stephen founded the monastery of Saint Praxedes, in which he assembled a congregation of Greek monks, who, according to their own ritual, chanted and sang both by night and by day. That monastery now belongs to the monks of Vallombrosa.

He had scarcely returned to Rome from Rheims when he died, on the 24th of January, 817. He governed the Church a little more than seven months. In one ordination this pope created five bishops, nine priests, and four deacons. He was interred at the Vatican. The Holy See remained vacant only one day.

Stephen V had a high reputation for kindness and clemency. He had been forced to leave Rome for Rheims to escape the machinations of wicked men; yet his first act on approaching Louis was to ask him for the pardon of the con-

spirators, whom the emperor had threatened to have removed to France and punished.

Educated in the courts of Adrian and of Leo, he had acquired their noble and distinguished manners, and to those advantages he joined a sweet humility, a virtue which recommended him even to those who tried to brave his power.

100

SAINT PASCAL I—A.D. 817

PASCAL I, Roman, son of Maximin Bonosus, was a Benedictine monk, and abbot in the monastery of Saint Stephen, near Saint Peter's, at Rome. He was afterwards created cardinal-priest of Saint Praxedes by Leo III.

Pascal was elected against his own will, on the 25th of January, 817.

On Easter day, 823, he crowned the Emperor Lothaire, eldest son of Louis the Pious, and temporarily granted him the authority that the old emperors had exerted over the Romans, in order to repress the audacity of those who conspired against the sovereign pontiffs. The acts of the emperors of that time were admirable and generous in giving the sovereignty of Rome to the popes; and the foresight of the emperors was no less salutary, which occasionally seemed to resume that authority, only the better ultimately to secure it to the successors of Saint Peter.

Under the pontificate of Pascal, Rome was torn by cruel factions, those fatal consequences of anarchy, but the sacred robe was safely sheltered beneath the imperial sceptre.

PASCHALIS · I · PP · TVSCVS ·

This holy pontiff gave an asylum at Rome to the Greeks who had been exiled by the Iconoclasts. He received from Louis the Pious, by means of a diploma, which was the source of all the other imperial diplomas, a confirmation of the gifts and restitutions made by the emperor's predecessors to the Holy See, with the addition of Sicily and Sardinia. Pascal has been reproached with want of firmness. At Rome there were two parties hostile to the pope: an imperial party, which, ignorant of the beneficent intentions of the emperor, seemed to demand the absolute authority of that prince; and a Roman party, which wanted an equally vague independence. It was impossible but that, amidst all that disorder, lovers of order also should be found, who demanded respect for the pontifical authority.

Abominable murders having been committed upon Theodore, primate, and Leo, nomenclator, Pascal publicly manifested the horror with which those crimes inspired him, and history assures us that he deplored them with sincerity. Moreover, in this case there was a denial of justice, which paints those times in most odious colors. Some friends of Pascal were against giving up the murderers to the Emperor Lothaire that they might be punished, because the murderers were of the faith of Saint Peter, and their victims had been guilty of high treason. Lothaire, after hearing the deputies of the pope, made no further inquiries, following his natural inclination to clemency, a dangerous and fatal virtue in troublous times. Pascal, overwhelmed with cares and sorrow, did not long survive that event.

This pope governed the Church seven years and seventeen days. In two ordinations he created fifteen bishops, seven priests, and seven deacons. He died on the 10th of February, 824.

He was interred at Saint Praxedes, in a tomb which he had

himself caused to be constructed. The Holy See remained vacant five days.

It is admitted that the principal clergy of Rome, who had called themselves cardinals long before the reign of Pascal, were publicly so entitled under that pontiff. The word cardinals of the Church means hinges of the Church. They were at that time few in number. In 1277, under Nicholas III, there were but seven; under John XXII, in 1330, there were twenty; at the Council of Constance there were thirty-four. Leo X added thirty-one, making sixty-five in all. Paul IV, in 1556, added five; Sixtus V, in 1586, considering that seventy was the number of the elders of Israel, ordered that for the future that should be the fixed number, as it still remains.

Of the seventy, six have the title of cardinal-bishops, fifty have the title of cardinal-priests, and fourteen have the title of cardinal-deacons. We shall hereafter see how that wise order has been established.

101

EUGENE II—A.D. 824

EUGENE II, a Roman, son of Bohemond, canon regular, and subsequently cardinal-priest of Saint Sabinus, was elected pope on the 16th of February, 824. He paid great honors to Lothaire, son of Louis the Pious, employed by his father to destroy the schism which had threatened the Church at the moment of the election of Eugene. At this time, too, Lothaire, in concert with the pope, published a law calculated to prevent the disturbances that

EVGENIVS · II · PAPA · ROMANVS

often occurred during the elections. The imperial ambassadors were to be present on such occasions, that their authority might put a stop to tumult. Some authors maintain that it is to this epoch that is to be attributed the institution of a seminary for clerks, as the result of a canon of the council which was then assembled at Rome. Various authors also dispute respecting the question whether it was Eugene who established ordeal by cold water as a test of the innocence of an accused person. Mabillon declares in the affirmative, and relies on an ancient MS. of Rheims. Natalis Alexander is of the contrary opinion. Pagi, in his Breviarium Pont., is of like opinion with Mabillon, and endeavors to combat four principal arguments adduced by Natalis Alexander. Van Espen does not decide, but confines himself to saying that this, like other vulgar tests, was in use for several centuries. Christianus Lupus maintains that the proof by the Eucharist is of very ancient use. We shall find Gregory VII proposing this proof to King Henry IV. Du Cange, in his Glossary, says that ordeal by cold water, one of the vulgar purgations called the Judgment of God, consisted in this: "The person accused of a crime was plunged into the water: if he swam, he was declared guilty; if he sank, he was innocent." Novaes, in his turn, confines himself to noticing that that custom was prohibited by Innocent III in the Council of Lateran. Agobard, Archbishop of Lyons, had previously written against the trials of both fire and water. Feller says on this subject: "One would have no very high opinion of the intellect of Eugene if it is true, as many authors affirm, that he established the trial by cold water. Certain it is that in those times the means of ascertaining the truth were so far from enlightened or secure that one is tempted to approve the recourse to supernatural means. Even now that our jurisprudence is so proud of its enlightenment, the result of

many trials, both civil and criminal, is no more trustworthy than that of ordeal by cold water."

Eugene governed the Church three years, some months, and a few days. His great charity obtained him the surname of the Father of the People. He died on the 27th of August, 827, and was interred at the Vatican. The Holy See remained vacant four days.

According to Chacon, the election of Eugene was disturbed by the intrigues of an antipope named Sinsinius. However, no mention of that intrusion is made by Anastasius, by Martin Polonius, or by Platina. At any rate, it must have lasted only a few days.

102

VALENTINE—A.D. 827

VALENTINE, a Roman, son of Peter Leontius, of the Rione de Via Lata, made cardinal-deacon by Pascal I, was elected pope on the 1st of September, 827. It appears that he was consecrated without the intervention of the authorities who represented Lothaire, notwithstanding the law of which we spoke in our sketch of this pope's immediate predecessor. The ceremonials, as we have the details from Mabillon, consisted in the consecration of the new pontiff at Saint Peter's, the oblation of the sacrifice by the new pope, a banquet, and a distribution to the senate and people of presents which were vulgarly called presbyteries.

Valentine governed the Church forty days. This prince

VALENTINVS · I · PP · ROMANVS

GREGORIVS · IIII · PAPA · ROMANVS

was worthy of a longer pontificate, on account of his piety, his clemency, and his liberality. He died on the 10th of September, 827, and was interred at the Vatican. The Holy See remained vacant three days.

103

GREGORY IV—A.D. 827

GREGORY IV, son of John, was a noble Roman who became a Benedictine monk in the monastery of Fossa Nuova, at Terracina. Pascal I had created him cardinal-priest of Saint Mark. On the 14th of September, A.D. 827, he was elected pope in spite of his refusal; clergy, senate, and people refusing to yield to his unwillingness. He himself favored the delaying of his consecration under pretext of waiting for the ambassador of the emperor, who was to demand from the Romans whether the election had been regular. In the meantime this humble monk, like his predecessor, Saint Gregory the Great, concealed himself in an obscure place; but he was discovered and conducted to the pontifical throne, upon which he was placed almost by force.

In the year 828 he rebuilt and walled in the town of Ostia, which, from his own name, he called Gregoriopolis; his object was to prevent the Saracens from continuing their inroads by ascending the Tiber, which falls into the sea near that town.

It was during this pope's reign that the Venetians sent a vessel to Alexandria furtively to carry off the body of Saint

Mark the Evangelist, which they transported into the ducal basilica erected in honor of the saint.

Subsequently to that event the pope restored at Rome the Church of Saint Mark, which had been his parish; and he made rich presents to it, a holy ciborium inclosed in a silver tabernacle. It was into this church that the pope transferred the body of Saint Hermes.

At the close of the year 828 the Emperor Louis held an assembly at Aix-la-Chapelle for an inquiry into the evils of the State and the practicable remedies for them. Vala, abbot of Corbie, venerable for age, birth, and merit, spoke strongly, complaining that the ecclesiastical and secular powers encroached upon each other. The emperor, he urged, often quitted his own duties to interfere in affairs of religion, in which he properly had no concern, and the bishops interfered in purely temporal affairs. Possessions consecrated to God were perverted into gifts to laymen.

To this the lay lords replied: "The State is so weakened that it can no longer subsist without the help of the property and vassals of the Church." "Tell me, I pray," rejoined Vala, "if any one has put my offering on the altar, and another comes and takes it, how do you call the act?" "A sacrilege," they replied. "My lord," cried Vala, addressing the emperor, "let no man deceive you! It is very dangerous to divert to profane uses things once consecrated to God, and thus act against the authority of so many canons, and contemn so many anathemas. If it be true that the State cannot subsist without the help of ecclesiastical property, means must be modestly sought, without injury to religion; if bishops owe any martial service, let them discharge it without derogating from the sanctity of their profession; that is, dispense with their personal service, as Charlemagne did."

Vala then set forth the dangers to which monasteries were

exposed when given over to laymen. He declared that bishoprics were not given according to the canons, and that elections had become irregular.

Vala finally denounced the palace chaplains, or clergy, following the court, who were neither monks living under rule, nor clerks subject to a bishop, and who were guided solely by interest or ambition; for he maintained that every Christian should be either a canon, that is to say, clerk observing the canons, a monk, or a layman; otherwise, said he, the Christian is headless, and consequently an acephalous heretic.

In 829 the Emperor Louis received ambassadors from the Swedes, who, among other business with which they were intrusted, declared that many people of their nation desired to embrace the Christian religion and to recognize the authority of Pope Gregory IV. Saint Anscarius and Vitmar, a monk of Corbie, were sent to Sweden as missionaries, with full powers from the pope, and with presents from the emperor. The mission had great success, which rejoiced the hearts of the faithful. Dissensions arising between Louis and his children, Gregory repaired to France to restore peace among the princes; but the emperor was deposed by his sons, who divided the empire among them, and Lothaire received the title of emperor.

Gregory returned to Rome, thinking that from that capital his voice would have the more power; in fact, he annulled the sentence which had taken the sceptre from Louis, and that prince was then restored to the throne. This pontiff instituted for all Christendom the feast of All Saints, to be celebrated on the 1st of November, as is still the custom.

It was he who translated the body of Gregory the Great from the place where it had been buried, a humble gallery in Saint Peter's, and placed it within the church itself, in a splendid oratory, the flooring of which was mosaic, orna-

mented with gold, while the altar was adorned with a number of silver tablets. The body of the saint was placed beneath this altar. His feast was celebrated every year, and his pallium was given to be kissed by the faithful, as were his reliquary and his girdles, the plainness of which excited admiration. In the same oratory this pope also placed the bodies of Saint Sebastian and Saint Tiburtius.

Under this pontificate, in 842, the Empress Theodora, regent for her son Michael, revived at Constantinople the veneration of images. The persecution had lasted nearly one hundred and twenty years. The first Sunday in Lent, Methodius, the new patriarch, passed the night in prayer with the empress and all the people; in the morning they went in procession to Saint Sophia, where Mass was celebrated and the images solemnly rehabilitated. This feast was called the Feast of Orthodoxy, as if to say the feast of the triumph of the Catholic religion. Rome thus obtained the reward of her courage, of her admirable constancy, and of her passion for the fine arts, and the heart of the pope and of the Romans was filled with a most soothing joy.

Gregory IV, who governed sixteen years and twenty-four days, died in 844, and was interred at the Vatican; the epitaph on his tomb is common to him and to Boniface IV, and was placed there by Boniface VIII. There are some letters of Gregory IV in the Collection of the Councils, by Labbe, in the Miscellanea of Baluze, and in Mabillon. Platina bestows great eulogium on this pope, whose pontificate is described in prose and verse by the monk, Rabanus.

SERGIVS ▲ II ▲ PP ▲ ROMANVS

104

SERGIUS II—A.D. 844

SERGIUS II, a Roman of an illustrious family, a canon regular, and then created by Pascal I cardinal-priest of Saint Martin a' i Monti, was elected pope on the 16th of February, 844. The same year he crowned as king of the Lombards, and not as emperor, Louis II, son of Lothaire. Louis having asked the pope to allow the Romans to swear fidelity to him, the pope refused, because Lothaire was living. He would have only Lothaire as protector of the Church.

Lecointe, in his Annals, gives an analysis of the oath of fidelity. The Romans promised the French kings to be obedient to the pontiffs, lords of Rome; and the pope and people of Rome promised the kings of France to be constant in their friendship to those kings.

The same year Sergius caused to be arranged, in the form of a staircase, with a porch, and before the Church of Saint John Lateran, the twenty-eight steps sanctified at Jerusalem by the Redeemer ascending upon them to the house of Pilate. Those stairs were transported to Rome by order of Saint Helena, mother of Constantine the Great, and had remained concealed in that basilica. But we shall have to speak of that holy monument in the reign of Sixtus V. Sergius governed about three years. In one ordination he created twenty-three bishops, eight priests, and three deacons. He was humble, affable, prudent, a friend to the people, charitable to the poor, and a consoler of the unhappy; such is the character given to him by Anastasius the Librarian. This pope died

on the 27th of January, 847, and was buried at the Vatican. The Holy See remained vacant (if we include the day of the successor's consecration) two months and fourteen days, but there was no vacancy for the election.

It has been maintained that Sergius gave to Drogon, Bishop of Metz, who accompanied Louis, letters as vicar apostolic, conferring upon him the power of vicar apostolic beyond the Rhine, with authority over the metropolitans, and even the right to assemble a council, from which, however, there was right to appeal to the pope.

105

SAINT LEO IV—A.D. 847

LEO IV, a Roman, was created pope in the year 847. He was the son of Rodoald, or Rudolph, of an illustrious family. At an early age he was a Benedictine monk, not, as some writers have stated, in the monastery of Saints Sylvester and Martin a' i Monti at Rome, but in the monastery of Saint Martin which joined the ancient Basilica Vaticana, in the place now occupied by the altar of Saint Veronica.

Leo became cardinal-priest of the title of the Four Crowned Saints, and owed that appointment to Pope Sergius II, or, rather, to Gregory IV.

After the death of Sergius, Leo was immediately and unanimously elected, the late pope not being as yet interred. However, the new pontiff was not consecrated until the 11th of April. The Romans were at that time in dread of

LEO ▲ IIII ▲ PP ▲ ROMANVS ▲

an invasion of the Saracens from Sicily. The Gauls were delivered from their yoke, but Italy was not yet freed from it.

Leo deposed from the cardinalate Anastasius, priest of Saint Marcellus, because he had abandoned his parish during five years. The same pope surrounded the Church of Saint Peter with walls. All the nobles of Rome were sensibly afflicted by the excesses committed there by the Saracen soldiery, and greatly dreaded their return. To reassure the inhabitants, the pope determined to execute the design of Leo III, to build a new town about Saint Peter's, the foundations of which had already been commenced.

Leo IV wrote to the Emperor Lothaire upon the subject. The prince was delighted with the proposal, exhorted the pope to put the work in hand without delay, and sent, as the contributions of all his brothers as well as of himself, a great many pounds of silver. The pope, having received that generous reply of the emperor, assembled the Romans and consulted them upon his project. It was resolved to bring in from all the neighboring towns and lands all the workmen, whether employed by the public or by the monasteries, and set them to work in turn upon that great task. It occupied four years, the pope continually superintending operations during all the time left at his disposal by his spiritual duties, without allowing cold, rain, or storm to divert him from his purpose.

Almost at the same time, that is to say, during the twelfth indiction, which commenced that year (848), the pope also labored to repair the walls of Rome, which had fallen into ruin. He had the gates remade, and built fifteen towers from the foundation to the roof, going sometimes on foot and sometimes on horseback to encourage the workmen. Among others, he constructed two towers near the Tiber, on the gate which is on the road to Porto, now called the Porta Portese, to stop the smaller barks of the infidels.

Undeterred by those preparations, the Saracens made a descent near Ostia. The pope repaired to that town; and there, aided by the inhabitants of Gaeta, of Naples, and of Amalfi, the Romans gained a signal victory over their enemies.

Voltaire thus speaks of this historical fact:

"Being attacked by the Saracens, Pope Leo IV showed himself, by his defence of Rome, worthy to rule there as a sovereign. He had employed the wealth of the Church in repairing the walls, building towers, and stretching chains across the Tiber. He armed the militia at his own expense, engaged the inhabitants of Gaeta and Naples to defend the shores and the port of Ostia, but did not neglect the prudent precaution of taking hostages from them, well knowing that those who are powerful enough to aid us are also powerful enough to injure us. He personally visited all the posts, and met the Saracens on their descent, not in warlike array, like Gozlin, Bishop of Paris, under circumstances still more urgent, but as a pontiff exhorting a Christian people, and as a king watching over the safety of his subjects. He was a Roman; in him the courage of the primitive ages of the republic was revived, in a time of cowardice and corruption, like some beautiful monument of ancient Rome that is sometimes found amidst the ruins of the new Rome. The Saracens were valorously met on their descent, and a tempest having scattered half their vessels, a portion of the invaders, who had escaped shipwreck, were captured and made to work in chains. Thus the pope utilized his victory by employing upon the defences and adornment of Rome the very hands which were to have destroyed her."

Nothing was wanting to the glory of Leo. That noble deed of arms, that second battle of Poitiers, if we may so call it, that immortal service rendered to religion, has been

handed down to posterity by Raphael in the halls of the Vatican.

At Poitiers, France as a whole was threatened and saved; but by the victory of Ostia it was the city of Rome that was directly to be crushed or freed. In a few hours, had the Saracens been victors at Ostia, Rome would have been theirs. Voltaire has not exaggerated the praise of Leo, and in speaking of him the imagination and the ability of the writer were equal to the subject.

The new city built around Saint Peter's is still to this day called the Leonine city; it is connected with Rome, and actually inclosed in the same circuit.

In 852 the pope, prudent as became a man who had conquered barbarians, resolved to fortify the town of Porto, because the Saracens had concentrated considerable forces in Sicily. Then there presented themselves a great number of Corsicans, whom dread of the Saracens had driven from Bastia and the neighborhood of Corte, and who were wandering about without fixed abode. Having set forth their misery, they promised that, if they should be received, they and their children would remain in the service of the pope, who, on his part, offered them the city of Porto, well fortified, and provided with vineyards, meadows, arable land, horses, and cattle. The Corsicans, a brave people, loving war, and highly esteeming the pope, who had shown himself as brave as themselves, accepted Leo's offer, and a deed of gift of the lands was delivered in due form to those who hastened to sign the treaty.

Leo IV had, in 850, crowned Louis II as emperor, or rather as associate in the empire, and he lived constantly in good understanding with him, as well as with Lothaire, the still living father of Louis.

Towards the end of the year 853, Leo IV held at Rome, in

the Church of St. Peter, a council of sixty-seven bishops, amongst whom were four sent by the Emperor Lothaire. The council assembled on the 8th of September, second indiction, seventh year of the reign of Leo, thirty-seventh of the reign of Lothaire, and the fifth of the reign of Louis II. It was in that council that Anastasius was deposed, as mentioned earlier in this account. The inhabitants of Centum Cellæ, a flourishing town in the days of Trajan, were exposed to attacks by the Saracens, and quitted the city. Leo built, at a short distance, a new city, but in the course of time it was deserted, and the inhabitants returned to the old Centum Cellæ, to which they gave the name of Civita Vecchia (the old city), which it still bears.

Leo was the first who began to reckon the years of his pontificate. Leo IV governed the Church eight years, three months, and six days. In two ordinations he created sixty-three bishops, nineteen priests, and eight deacons.

This pope was very learned; he united the rarest virtues, circumspection, munificence, piety, humanity, courage, and love of justice; he was beneficent to the poor, and fulfilled the duties of the pontifical ministry with the most exemplary exactitude. Leo died on the 17th of July, 855, and was interred at the Vatican. The Holy See remained vacant one month and twelve days, until the consecration of Benedict III.

All that is related concerning this reign fully proves how powerful Leo was at Rome. Fleury, however, seems to doubt the authenticity of such a sovereignty. He says: "Daniel, master of the militia, went from Rome to Pavia to obtain an interview with Louis," and said to him: "Gratian, governor of the palace of Rome, whom you believe to be faithful to you, said to me in his own house: 'These French do us no good and give us no assistance; on the contrary,

they pillage us. Why do we not call in the Greeks, and make a treaty with them, and drive away the French king and nation?' "

The emperor was so irritated on hearing this that he hastily marched upon Rome without writing to the pope or the senate. The pope, however, received him, in the usual honorable manner, upon the great steps of the Church of St. Peter, and spoke to him with mildness to appease him.

A day was appointed for Gratian's trial; and the emperor, accompanied by the pope and the Roman and French nobles, held his court in the palace erected by Leo III, near St. Peter's. Daniel repeated his accusation in Gratian's presence, that he sought to persuade him to deliver Rome to the Greeks; but Gratian and the Romans contradicted him. The emperor ordered them to be tried by the Roman law, and Daniel was convicted of calumny. He was delivered to Gratian to abide his will, but at the request of the emperor was released. This story shows who was sovereign at Rome.

This story, except the concluding reflection by Fleury himself, is drawn from the Lives of the Popes, by Anastasius, Librarian of the Roman Church, the same who aided the pope's legates at the Council of Constantinople, in 869, and who wrote nothing unjust to Rome, or unfavorable to its dignity. But Fleury, who was subsequently obliged to acknowledge the pontifical sovereignty, and who will give, though with an ill grace, the firm and energetic letters of Nicholas I, pope in 858, three years after Leo IV, and immediately after his successor, Benedict III—Fleury takes a malignant pleasure in representing the Western emperors as absolute masters of Rome, as several Eastern emperors had been before Charlemagne. This is not good sound history on Fleury's part. Read these pages before the great Saint Leo; read the events of his reign; go on to Saint Gregory the

Great; and if you are not convinced, take up some pages on the pontificate of Saint Leo IV himself, and see whether such sophistry should find place in a narrative which should be written only with the spirit of the most exact truth and soundest criticism. Certainly after Charlemagne a mixed element is discoverable in examining this question, but Charlemagne almost always considered himself as a sort of legate a latere of the pope, and defends religion as though pope himself. Louis the Debonair did not contend with the popes. Lothaire, in the policy entailed by his revolt against his father, courted Gregory IV rather than endeavored to humiliate him. Lothaire, subsequently recognized as lawful emperor, did not ill-treat Sergius; and certainly Leo IV, the conqueror of the Saracens, did not yield any rights to Louis II, whom he had first crowned king of the Lombards, at the earnest solicitation of Lothaire, and whom he subsequently crowned as emperor, or associate in the empirè, about the time when the Greeks avowed their evil designs; for Gratian was, perhaps, less guiltless than Anastasius says; and Daniel, master of the militia, who, after all, was not punished, although convicted of calumny, may have told the truth. The Iconoclasts wished to satisfy the Moslem at any price, and in the popes the Greeks found one of the great obstacles to their perfidious project.

BENEDICTVS · P · III ROMANVS ·

106

BENEDICT III—A.D. 855

IT is between the reign of Saint Leo IV and that of Benedict III that the pretended reign of the female Pope Joan has been placed. This fable was invented about the year 1278, and is founded upon a supposititious assertion of Martin Polonius and Marianus Scotus, in the margin of whose works this fable was inserted by somebody or other, as is demonstrated by David Blondel.

Authors give various names to the female pope; some call her Agnes, others Angelica; these call her Margaret, those Dorothy. If they differ as to the name of their imaginary popess, they differ no less as to her nativity. She is English, a German, of Mainz. She had, say they, successfully cultivated belles-lettres. Disguised as a man, she went to Athens, thence to Jerusalem, and finally to Rome. There her talents and learning procured her admirers, and raised her to the pontificate, which she held for two years, five months, and four days. The absurdity should be indignantly rejected.

Benedict III, a Roman, son of Peter, a canon regular, then made cardinal of Saint Calixtus by Leo IV, was elected pope, against his own desire, on the 17th of July, and consecrated on the 29th of September, 855, after the imperial ambassadors, whose duty it was to be present at the consecration, had desisted from an endeavor to favor an antipope named Anastasius, because they perceived how warmly the clergy were in favor of Benedict.

In 857 he conceded, in perpetuity, Terni to the inhabitants of that town, on condition that they should restore the houses that had been ruined by the dukes of Spoleto.

He ordered that on the death of a bishop, a priest, or a deacon, the pontiff, with all the bishops, priests, deacons, and clergy, should be present at the funeral, and that the same rule should be observed on the death of a pope. He thus restored the old custom of the Church, which ordained that at the death of a bishop all the other bishops of the province should carry him to the grave.

He governed the Church two years, six months, and about ten days, counting the day of his consecration and not that of his election.

In one ordination he created twenty bishops, six priests, and one deacon. He was a pontiff of great piety, full of tenderness and charity, visiting the sick, and accessible to the poor, whom he saluted as nobles in Jesus Christ. He never refused his protection to a widow or an orphan; and he had the pleasure to find his virtues praised even by his enemies. This pope died on the 8th of April, 858, and was interred at the Vatican. The Holy See remained vacant fifteen days.

Mention has been made of the antipope Anastasius. Some persons, supported by the ambassadors of Lothaire, sought to elect Anastasius, from whom Saint Leo IV had withdrawn the title of cardinal of Saint Marcellus. Anastasius persisted in his resistance two months and some days, and even went so far as to depose Benedict. At length, having, in the Basilica of Saint John Lateran and in that of the Vatican, been guilty of excesses which, Novaes says, would have shocked a Saracen, he fled from Rome in the year 867, as Baronius states. But he returned with genuine feelings of repentance, and was received into the communion of the Church by Saint Nicholas I. Unhappily this man, destitute alike of firmness and of good faith, always ready to fall, committed new offences, and Adrian II cut him off from the Catholic communion in 868.

NICOLAVS · I · PP · ROMANVS ·

107

SAINT NICHOLAS I—A.D. 858

SAINT NICHOLAS I, surnamed the Great, deserved the title by his virtues, comparable to those of Saint Gregory and Saint Leo. He was a Roman, and son of Theodore of the Conti family. He was made cardinal-deacon by Leo IV. Notwithstanding the resistance which he manifested, he was elected and consecrated pope on the 24th of April, 858, in presence of Louis II, who held the new pope's stirrup as he mounted his horse to go to take the possesso. He was the first pope crowned with the papal tiara. The coronation took place at Saint John Lateran, but the custom had prevailed that the pope should be crowned at Saint Peter's, and that he should go to Saint John Lateran to take possesso. A few days after those ceremonies, Louis II left Rome for a neighboring place called Tor di Quinto. The pope, accompanied by all the Roman nobles, paid a visit to the prince at that place. On the arrival of the pontiff, Louis dismounted from his own horse, took the pope's bridle, and conducted His Holiness to Tor di Quinto, where a magnificent banquet was prepared. The same honors were paid by Louis II to Nicholas when he returned to Rome.

The pope at this time commenced that series of great achievements by which his name and pontificate were made illustrious.

With admirable constancy he defended Ignatius, Patriarch of Constantinople, whom Bardanes, uncle of the Emperor Michael, and governing in his name, had deposed on a charge of high treason. Bardanes had named, in place of the de-

posed Ignatius, the eunuch Photius, a man of corrupt morals, whom Nicholas deemed it his duty to excommunicate in a council in the year 863.

In 866 Nicholas required of Lothaire that he should take back his wife, Queen Tielberge, and dismiss his concubine Waldrade. But subsequently Lothaire took back the concubine, abandoning and ill-treating his lawful wife. In one of the seven councils which he celebrated at Rome, Nicholas extinguished the reviving sect of the Theopaschites. He says himself in the seventh of his letters, published by Labbe, that they maintained that Jesus Christ, on the cross, suffered in his divinity.

The Bulgarians were converted in 861. Nicholas sent to them, in 866, his legates, among whom was distinguished Formosus, Bishop of Porto, who became pope in 891. For their instruction he gave them one hundred and six replies to as many questions asked by Michael, king of the Bulgarians.

On the subject of the divorce of Lothaire, Fleury notices a letter which Nicholas wrote to Adventius, Bishop of Mainz, in which the pope seems to authorize bishops to disobey princes whom they do not consider legitimate.

"You say that you are subject to the prince because the apostle says: 'Obey the king, as being set over you.' You are right; but be sure that these kings and princes are genuine. See whether they act uprightly, govern their subjects well, for what is he good for who is bad in himself? See whether they are princes justly; otherwise we must rather hold them as tyrants than kings, and resist, rather than by obeying them place ourselves under the necessity of favoring their vices. Be subject to the king as being above all by his virtues, not by his vices, and obey him for God's sake, as the apostle says, and not against God."

Fleury adds: "Pope Nicholas forgot that the king, or rather emperor, whom Saint Peter ordered Christians to obey, was Nero; and that he says immediately after, 'Slaves, obey your masters, not only those who are good, but the froward also.' Moreover, the pope makes bishops judges whether princes are legitimate or tyrants; and not only bishops but all their subjects, for the reason he cites in general." Fleury frequently censures Nicholas.

Nicholas governed the Church nine years, six months, and twenty days.

In various ordinations he created sixty-five bishops, seven priests, and four deacons. The eighth general council, assembled in Constantinople in 870, calls Nicholas the new Elias, the new Phineas (Phineas, son of Eleazar and grandson of Aaron, was the third high priest of the Jews), new Daniel, and new Martin. Anastasius, in the preface to that same council, calls Nicholas a "heavenly man" and an "earthly angel." He showed great munificence in the restoration of the churches of Rome. All authors agree that he was enthusiastically beloved by the poor, because he had said that there should not be one of them in Rome that had not shared in his bounty. Nicholas was also respected on account of the just severity with which he enforced ecclesiastical discipline. He died on the 13th of November, 867, and was interred before the doors of Saint Peter.

The Holy See remained vacant one month.

108

ADRIAN II—A.D. 867

ADRIAN II, a Roman, son of Talarus, and a bishop, was a relation of Stephen IV and of Sergius II. He owed his rank of cardinal-priest of Saint Mark to Gregory IV. Adrian twice refused the pontificate, after the death of Leo IV and after that of Benedict III.

Some authors maintain that before he became a cardinal he was married. Novaes does not deny that fact, which was very common in the times of which we speak. The wife of the son of Talarus was named Stephanie, and they had one daughter. Muratori states the same fact in his Annals.

When Adrian II was elected pope, he was above seventy-six years old. He was consecrated on the 14th of December, 867; and even while the ceremony was in progress, he made a third attempt to refuse the pontificate. Adrian, in his rule, so carefully followed in the path of his predecessor that with ill-timed derision he was called Nicholas the Little; but he persisted in following the noble examples given by his predecessor. He pronounced a second sentence of excommunication against Anastasius, cardinal of Saint Marcellus, who had been deposed by Leo IV. Anastasius, when restored to communion, had forgotten that favor. He abstracted synodal writings and committed other offences, and no doubt deserved the sentence of excommunication which was pronounced against him by a council assembled at Rome in 868.

In another council assembled at Rome, Adrian, urged by his apostolic zeal, issued a third excommunication against Photius. On this subject, and in order to restore agreement

HADRIANVS ▲ II ▲ PP ▲ ROMANVS

with the various Eastern churches, he convoked the fourth Council of Constantinople, which was the eighth general council. There a hundred and nine bishops signed the condemnation of Photius with a pen dipped in the chalice. The twenty-seventh canon of that council ordered that monks and religious when made bishops should visibly wear the habit of their order.

Adrian absolved Lothaire from his excommunication, and urged him to leave his concubine Waldrade, and take back his lawful wife Tielberge, to whom he was bound to pay all royal honors.

This pope ordered Charles the Bald, on pain of excommunication, to restore the kingdom usurped from his brother, the Emperor Louis II, whose birthright it was. He crowned Alfred I, sixth King of England, and granted to the Moravians the right to use Slavonic, their vernacular language, in the divine offices and in the Mass. Pope John VIII confirmed that right, on condition that they should first recite the Gospel in Latin and then in Slavonic. Langlet, in his Chronological Tables, thinks that it was at this period that the cross began to be borne before the pope.

Adrian II governed the Church four years, eleven months, and twelve days. He died on the 26th of November, 872, and was buried at the Vatican. The Holy See remained vacant twenty-six days.

109

JOHN VIII—A.D. 872

JOHN VIII, a Roman, son of Guido, and cardinal-archdeacon, was elected and consecrated pope on the 14th of December, 872. He was the first to publish rules on the rights and pre-eminences of the cardinals.

In 875 he crowned the Emperor Charles the Bald as King of France, and accompanied him to Pavia, where he held a council, which confirmed the election of the Emperor Charles.

In 876 he excommunicated Formosus, Bishop of Porto (who, in the year 891, succeeded him in the pontificate), because that bishop had left his church without the permission of the pope, and was, moreover, accused of conspiring against the weal of the empire and of Christendom. Mabillon gives us, on this subject, details which are founded upon John's own letter. Subsequently the pope exiled Formosus to France, making him swear that he would not return to Rome, or even to Porto. The Saracens, who had infested the kingdom of Naples, had approached Rome. John solicited the aid of Charles the Bald.

John, however, was attacked in the States of the Church by the Saracens, and, unable to rely upon the aid of Charles and the other princes, was obliged to purchase peace from the barbarians by the promise of an annual tribute of twenty-five thousand silver marks; and at the same time he found himself obliged to leave his capital to avoid the plots of some Roman nobles, his enemies, and he took shelter in France. On Whitsunday, the 11th of May, 878, he stopped in the city

IOANNES·VIII·PP·ROMANVS·

of Arles; thence he proceeded to Lyons, from which city he wrote to various prelates, and among them to Hincmar, Archbishop of Rheims, whose great merits he knew.

John assembled a council at Troyes. In the third session all the bishops present agreed upon the following address to the pope:

"Lord and Most Holy Father, we, the bishops of Gaul and Belgium, your servants and your disciples, compassionate the miseries which the ministers of the devil have inflicted upon our Holy Mother, the Mistress of all the Churches, and we unanimously follow the sentence which, according to the canons, you have pronounced upon those enemies in causing them to die by the sword of the Spirit. We hold as excommunicated all whom you have excommunicated, as anathematized those whom you have anathematized, and we will receive those who shall be received by you, after they shall have made satisfaction according to the rules; but we have all, in these churches, the same evils to deplore. Wherefore, in all humility, we supplicate you to aid us and prescribe how we shall act against those who rob our churches, so that, being supported by your authority, we and our successors may be the stronger to resist and punish them."

John returned to Rome with Count Boson, whom he had chosen as the defender of the States of the Church against Lambert, Duke of Spoleto.

The pontiff, on his return to the capital, was waited upon by ambassadors from Basil, Emperor of the East. That prince, deceived by Photius, had replaced him in the see of Constantinople, and now begged the pope to confirm his acts. The emperor urged that not only the partisans of Photius, but those of the party of Ignatius and Methodius, had consented to this restoration. John, deceived by such reports, without inquiry, was unwise enough to write,

through Cardinal Peter, his legate, to the emperor, the patriarchs of the East, and all who had refused to communicate with Photius, and declared him re-established in that see. John believed the sacrifice to be necessary to the peace of the Church; nevertheless he made it on condition that Photius, in the presence of the legates, should ask pardon for his conduct towards the Roman Church. Photius, who was full of trickery and imposture, readily consented.

This compliance on the part of the pope surprised all the orthodox, and caused Cardinal Baronius to say that at that time the Church was governed by a woman.

Baronius somewhat exaggerates the mischief done to the Holy See by John in restoring Photius; and De Marca, according to Novaes, is perhaps overzealous in his endeavor to justify the pontiff on that point. John, perceiving that he had made a false step in re-establishing Photius and thus restoring to the communion the usurper of a seat of which he had been deprived by an œcumenical council, soon cancelled the acts of the conciliabule presided over by Photius in person, and severely punished the legates of the Holy See who had suffered themselves to be deceived by the frauds of that disobedient prelate. Photius was again condemned, and John sent Marius, a cardinal-deacon, to Constantinople to cause the pontifical will to be executed.

At the solicitation of Alphonso III, King of Leon, John erected the Church of Oviedo into the metropolitan Church of Galicia.

In four years John is said to have crowned as emperors three kings of France: Charles the Bald, in 876; Louis III, in 878; and Charles the Fat, in 880.

The same pontiff gave to the Duke of Gaeta, to John his son, and to their successors, the patrimony of Traetto and the town of Fondi, previously the absolute property of

MARTINVS · II · PP · ROMANVS ·

the Holy See, on condition that those princes should declare war against the Saracens, which they courageously did.

Feller says that we have three hundred and twenty-six of this pope's letters. The Biographie Universelle states that it was by order of this pontiff that John, a deacon of the Roman Church, wrote, in four volumes, the Life of Gregory the Great, who lived three centuries earlier.

John governed ten years and two days; he died on the 15th of December, 882, just as he was about to set out for France for the purpose of bringing about a reconciliation among the French princes. He was interred under the portico of the Vatican. The Holy See remained vacant seven days.

110

MARINUS I—A.D. 882

THE next pope, Marinus I, son of Palombo, was born at Montefiascone, a town in the States of the Church, near Viterbo. He had three times been legate to Constantinople in the case of Photius—under Nicholas I, in 866, under Adrian II, in 868, and under John VIII, in 881.

He was elected pope on the 23d of December, 882. He immediately excommunicated Photius, and restored Formosus to his see of Porto, and also permitted him to go to Rome.

Under Pope Marinus lived the great King of England, Alfred. Named King of Demetia by his father, he was crowned at Rome by Pope Leo IV, and subsequently recognized as King of Wessex. He is considered the first legislator of his nation. Those among his laws which relate

to religion were made by him in concert with the see of Rome.

Perjury was punished by forty days' imprisonment, to fulfil the penance imposed by the bishop. Right of sanctuary was given to the churches. Larceny committed in a church or on a Sunday was punished more severely than if committed elsewhere and on any other day. Nuns were protected against insults of men, which seems to infer that they were not cloistered. It was forbidden to draw a sword in the presence of a bishop.

A deposit made to a monk without the permission of the abbot was void, and the loss fell on the depositor.

Pope Marinus, at the request of King Alfred of England, sent him a piece of the true cross. This pontiff governed one year, four months, and a few days. He died on the 24th of February, 884, with the reputation of being a man of enlightenment and great piety. We must presume that Formosus, whom this pope pardoned, had given clear proofs of his repentance.

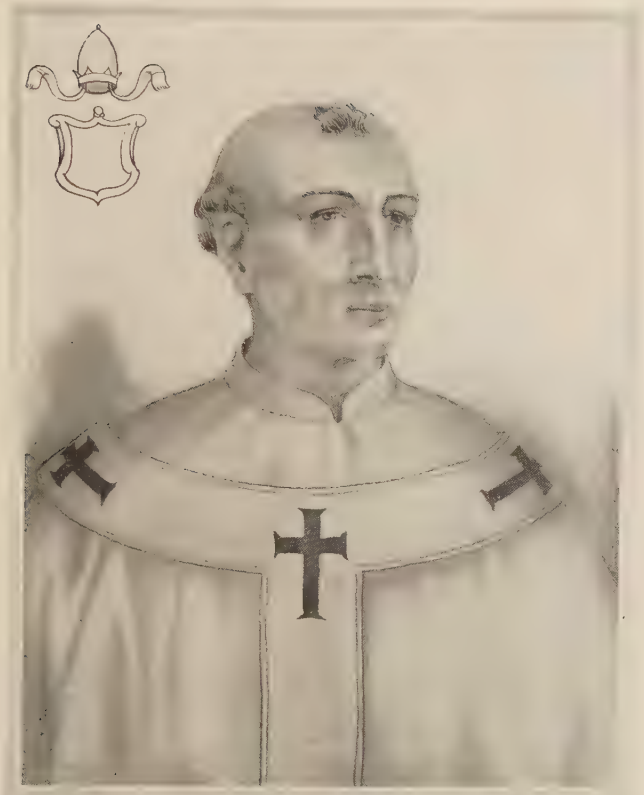
Marinus was interred at the Vatican. The Holy See remained vacant six days.

111

ADRIAN III—A.D. 884

ADRIAN III, whom many authors call Agapetus, was a Roman, son of Benedict. He was elected pontiff on the 1st of March, 884.

He would never yield to Basilius, the Macedonian, who wished him to revoke the excommunication against Photius, the perpetual torment of the Church. Adrian governed one



HADRIANVS · III · PP · ROMANVS

STEPHANVS·VI·PP·ROMANVS

year, four months, and eight days. He was invited to France by Charles the Fat. The firmness and wisdom of this pope were much relied on to terminate the differences which disturbed that monarchy, but he died on his way at Saint Cesarius, a small town near Modena, on the 8th of July, 885. He was buried in the monastery of Nonantola, five miles from Modena.

The Holy See remained vacant six days.

112

STEPHEN VI—A.D. 885

STEPHEN VI, who is believed to have belonged to the house of Colonna, was cardinal-priest, and unanimously elected pope on the 15th of July, 885. So great was his resistance to the promotion that he ordered the doors of his house to be closed, and it was necessary to break them down in order to seize him (as was done with Gregory the Great) and lead him to the church. Stephen was crowned, without the presence of the imperial ambassadors, at the close of the month of September of the same year, which would confirm the existence of a decree of Adrian III, his predecessor, providing that the pope-elect should be consecrated without requiring the presence of the king or his ambassadors.

With the aid of the Emperor Leo VI, called the Philosopher, Stephen extinguished the schism of Photius; that heresiarch was confined in a monastery, where he died. This schism did not revive until the time of Michael Cerularius,

who, by favor of Constantine Monomachus, was placed in the see of Constantinople in 1043.

In 891 Stephen crowned as emperor Guido, Duke of Spoleto, his adopted son, who out of gratitude confirmed the gifts made to the Roman Church by Pepin and by the Emperor Charlemagne and Louis the Pious; and thus, after many vicissitudes, the Italian empire fell again into the hands of an Italian prince.

It is affirmed that it was Stephen who, in a letter addressed to Humbert, Bishop of Mainz, prohibited the ordeal of a hot iron or boiling water, by which the accused was deemed innocent if he touched the iron or water without being injured. But many writers, and among them Van Espen, do not recognize the decree.

Stephen governed six years. He distinguished himself by his knowledge, and by his charity to the poor.

"This pope," says Feller, "was of noble race and of exemplary disinterestedness. To the utmost of his power, he opposed his own elevation. He nourished orphans as though they had been his own children, and often admitted them to his table. On his attaining to the pontificate, the funds of the Church being almost all dissipated, he liberally distributed his rich patrimony. He celebrated Mass daily, and gave to prayer or psalmody such time as he could spare from the duties of charity and pastoral watchfulness. He above all things was anxious to associate with himself in the government of the Church the most enlightened and the most virtuous men whom he could discover." He died on the 7th of August, or, as some say, towards the end of September, 891, and was interred in the Vatican.

The Holy See remained vacant one month and eleven days.

FORMOSVS ▲ I ▲ PP ▲ CORSICA

113

FORMOSUS—A.D. 891

FORMOSUS, son of Leo, was a native of Corsica, canon regular, and afterwards Bishop of Porto. He was the first bishop who became pope. He was elected pontiff about the 21st of September, and consecrated towards the end of that month.

John VIII had condemned Formosus, deposed him from his see, exiled him, and forbidden him to return to his church or to Rome, and had made him promise to content himself with lay communion.

Marinus I, as we have seen, released the exile from his oaths and restored him to his see. Adrian III and Stephen VI distinguished and honored Formosus. Monsignor Becchetti, in stating that fact in his Ecclesiastical History, adds that, owing to the obscurity of the ancient documents, it would be difficult to prove the innocence of Formosus. Nevertheless, Cardella, in his History of the Cardinals, mentions that, even amidst that dense darkness, Father Nardi has found abundant light to clear Formosus from all the offences that have been imputed to him; and he maintains that time has openly proved the innocence of this cardinal, who subsequently became pontiff. Novaes does not hesitate to say that John VIII, who restored Photius to the see of Constantinople, may also have given too easy credence to calumnies against Formosus; and at the same time that historian asserts that the contemporaries of Formosus eulogized him as a man of great virtue.

The Emperor Leo having written to Stephen VI that Pho-

tius of his own free will had resigned his bishopric, and the bishops of the East having written to the contrary, begging the pope to receive into the communion of the Church those who had been ordained by that heresiarch, Formosus received the letters, Stephen having died ere they reached Rome. Formosus showed himself favorable to the prayer of the bishops, but with the condition that those who had been ordained by Photius should present a libellus containing a written confession of their fault and asking pardon for it.

The Emperor Guido being dead, the affairs of Italy were again disturbed by violence. The Holy Father secretly called to Rome the King of Germany, Arnulphus, to repress a party that had risen against the pope, headed by Lambert, a son of Guido. Arnulphus was crowned emperor in 895, after having taken Rome, by permission of Formosus, and driven out the enemies of that pope. In the oath that the Romans took to Arnulphus, the pope caused the words, "saving the faith due to Formosus," to be inserted.

A letter of the Archbishop of Rheims, Foulques, having informed the Holy Father of the coronation of Charles the Simple as King of France, His Holiness wrote to King Eudes, begging him not to attack Charles in either his person or possessions, but to grant him a truce; and he also wrote to the bishops, exhorting them to make the same request to King Eudes. He also sent Charles advice suited to his position. Formosus governed the Church nearly five years. He died on the 4th of April, 896, and was interred at the Vatican.

The Holy See remained vacant six days.

BONIFACIVS·VI·PP·ROMANVS

STEPHANVS ▲VII▲PP▲ROMANVS

114

BONIFACE VI—A.D. 896

BONIFACE VI is reckoned among the popes of that name; nevertheless, the official Diario of Rome says that many writers consider him an antipope. After the death of Formosus, a mob placed Boniface in the chair of Saint Peter, on the 11th of April, 896. Little regularity was observed in his election, and he allowed himself to be appointed by unqualified electors. John VIII had condemned him and deprived him of the dignity of subdeacon. He held the pontificate only fifteen days, and died of an attack of gout, on the 26th of April, 896. He was interred at the Vatican. The Holy See remained vacant five days.

115

STEPHEN VII—A.D. 896

STEPHEN VII, a Roman, made Bishop of Anagni by Stephen VI, was elected pontiff by the seditious exertions of Adalbert, Marquis of Tuscany, on the 22d of May, 896, and consecrated about the 20th of August.

According to Baronius, he was the first who covered with mourning the chair of Saint Peter. Stephen, ignorant of the sacred doctrines, and unable to consult the clergy, who had taken no part in his election, violated the grave of a sovereign pontiff, causing the body of Formosus, who had been

buried at the Vatican, to be taken up, clothed in the papal ornaments, and placed on the pontifical throne, where he thus outrageously addressed the corpse: "You were Bishop of Porto; and how, man full of ambition, did you dare to usurp the universal Roman throne?" Having said that, he had the body stripped of the sacred garb, had the three fingers cut off with which the living pope had been accustomed to give the papal benediction, and then had the body thrown into the Tiber. Afterwards, having deposed all those who had been ordained by Formosus, Stephen rendered himself universally odious by such revengeful conduct. The friends of Formosus excited the citizens, who loaded Stephen with irons and strangled him in prison.

Some time after (in 898), John IX assembled at Rome a council, which condemned all that had been done in 897 against the memory and the body of Formosus. The Fathers of the council declared that Formosus had been removed by necessity from the see of Porto to that of Rome. "There was necessity," said they, "for transferring Formosus from the Church of Porto to the Holy See. Formosus was distinguished for the merits of his life."

"The conduct of Stephen," says Baronius, "must be attributed to a violent tyranny in fact, and not to error in faith: let us not forget that we are treating of the ninth century." Stephen governed the Church one year and two months. He was interred at the Vatican. The Holy See remained vacant three days.

ROMANVS·I·PP·TVSCVS·

THEODORVS · II · PP · ROMANVS · ·

116

ROMANUS—A.D. 897

ROMANUS, of Montefiascone, or rather of Gallese, an estate near Civita Castellana, was the son of Constantine, the father also of Pope Marinus. He was elected pontiff on the 17th of September, 897. Sigonius, Platina, Panvini, and Chacon state that this pope abrogated all that Stephen had done against Formosus, whose friend Romanus had been. But the contemporary writers make no mention of this abrogation, which seems to have been reserved for Theodore II, successor of Romanus.

This pope died on the 8th of February, 898, after governing the Church about four months, and was interred at the Vatican. The Holy See remained vacant three days.

117

THEODORE II—A.D. 898

THEODORE II, Roman, son of Photius, a noble, was elected pontiff on the 12th of February, 898. He annulled the sentence pronounced by Stephen VII against those ordained by Formosus. He entombed with pomp, in Saint Peter's, the body of that pope, which some fishermen had recovered from the Tiber. Legends recount that when the body appeared at the entrance of the church all the images bowed in salutation.

Theodore II governed only twenty days. He deserves praise for having punished the insult offered to Formosus. Flodoard lauds the piety, courage, and charity of Theodore. He died on the 3d of March, 898, and was interred at the Vatican.

The Holy See remained vacant eight days.

118

JOHN IX—A.D. 898

JOHN IX, of Tivoli, son of Rampoald, first a Benedictine monk, then cardinal-deacon, was elected pope on the 22d of March, 898, and consecrated at the end of August. He formally abrogated the acts against Formosus. Nevertheless, he ordered, in two councils, assembled at Rome and Ravenna, that no bishop should pass from his own church to that of Rome—a law annulled in 914.

In the Council of Ravenna, John required all to swear obedience to the Capitularies of Charlemagne. After having nobly restored the memory of Formosus, he excommunicated those who had violated the tomb in order to take out the body of that pope. He ratified the coronation of the Emperor Lambert, and annulled the election of Berengarius. This pontiff forbade the houses of bishops to be pillaged at their death, and he ordained, for the prevention of disturbances arising out of the coronation of the popes, that the ceremony should take place in presence of the imperial ambassadors. The presence of those ministers was often apparently invoked: they were summoned if a riot was feared; but if the people were peaceable they were not invited. John

IOANNES · IX · PP · TIBERTINVS

BENEDICTVS·IIII·PP·ROMANVS

IX governed two years and fifteen days. He died on the 26th of March, or at the commencement of August, in the year 900.

He was interred at the Vatican. The Holy See remained vacant ten days.

119

BENEDICT IV—A.D. 900

BENEDICT IV, a Roman, canon regular of Saint John Lateran, son of Mammolus, and said to be of the famous Conti family, was elected on the 6th of April, A.D. 900. In the month of August he crowned, as emperor, Louis, King of Burgundy. Benedict governed three years and two months. He was affable, liberal to the poor, and of virtues rare in those unhappy times.

At this time the Church beheld coming to its bosom Harold, King of Denmark, with his whole kingdom; Dukes Liberius of Muscovy, Micislaus of Poland, Waldemar of Prussia, and Spetineus of Bohemia, as well as their vassals. Then Hungary was converted by Saint Stephen, and Russia by Saint Boniface, and all united with the Church. In an age when the pontiffs were not irreproachable, the councils of Châlons, in 915, Troyes, in 921 and 927, and Rheims, in 995, recognized and venerated in the heads residing at Rome the supreme authority and the high and indestructible pontifical sovereignty.

Fleury says of Benedict: "He was a great pope."

He acted prudently in the case of Argrim, Bishop of Langres, whom the Emperor Guy had driven from that city. The pope, not choosing to decide without the bishops, con-

vened a council in the Lateran Palace, where it was decided that Argrim should be maintained in the see of Langres. The Emperor Lambert was dead, and Benedict, not deeming it right to recognize Berengarius, held the empire to be vacant; but shortly after, Louis, son of Boson, King of Provence, was called into Italy and recognized as emperor.

Under this reign died Alfred the Great, King of England. He profited by all the leisure his public duties allowed him, to read, interrogate educated men, and thus to learn whatever might improve himself or those with whom he conversed. He left many writings, six of which were his own compositions. Among them were a collection of the laws of various nations, the laws of the West Saxons, a treatise against evil judges, maxims of wise men, parables, and dissertations on the various fortunes of kings. The English ascribe to Alfred trial by jury in criminal cases.

Benedict died on the 20th of October, 903. He was interred at the Vatican.

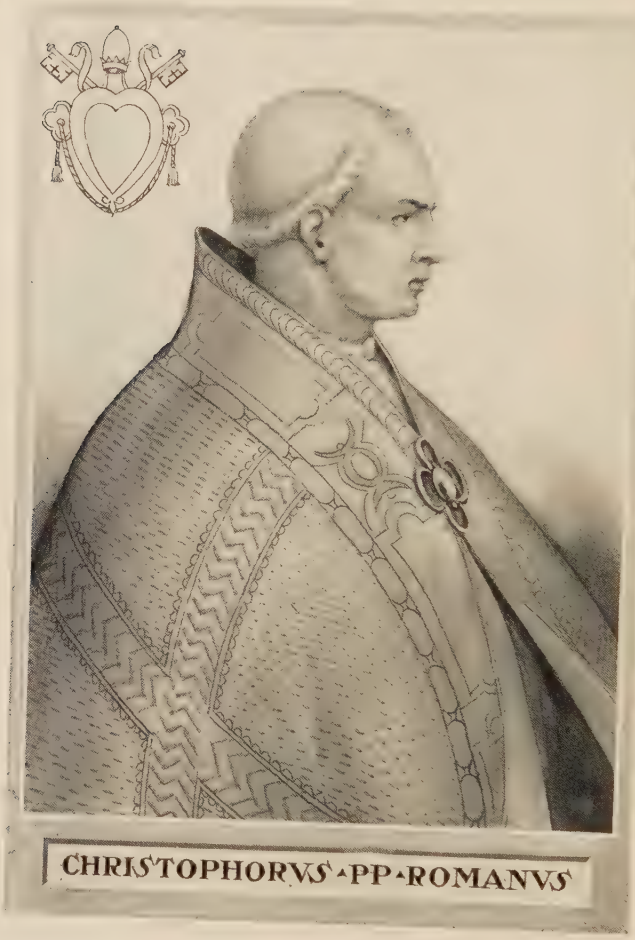
The Holy See remained vacant seven days.

120

LEO V—A.D. 903

LEO V was born at Priapi, near Ardea, in the Roman Campagna, or, according to other authors, at Arezzo; he was certainly not a Tuscan. A simple Benedictine in the abbey of Brandallo, then cardinal, he was elected pope on the 28th of October, 903. A few days afterwards, Christopher, cardinal-priest of Saint Laurence in Damaso, who owed all to the new pope, seeing him destitute of executive

LEO ▲ V ▲ PAPA ▲ ARDEATINVS ▲


CHRISTOPHORVS · PP · ROMANVS

ability and incapable of upholding his authority, threw him into prison, compelled him to renounce the pontificate, and made him promise that he would return to his monastery. Sigonius affirms that time was not allowed him to resume the monastic life, and that he died in prison, in one month and nine days. He was interred at Saint John Lateran.

121

CHRISTOPHER—A.D. 903

CHRISTOPHER, a Roman, cardinal-priest of Saint Laurence in Damaso, set up his pretensions against Leo V and threw him into prison. But, though he thus grasped the pontifical authority, he is not reckoned among the antipopes. Six months after his usurpation he was imprisoned by Sergius, who sent him to a monastery, where he perished miserably in June, 904. He was buried at the Vatican. This is one of the deplorable scenes which disgraced the tenth century. Happily, it can be said that shortly before the Iconoclasts had been repressed by Theodora, widow of Theophilus. The arts, so friendly to Christian government, were cultivated both in the East and in the West; sculptors in bronze, especially, now acquired renown at Constantinople.

122

SERGIUS III—A.D. 904

SERGIUS, a Roman, cardinal-priest, son of Benedict, of the Conti family, aspired to the papacy on the death of Theodore II. Defeated by a faction, he passed seven years at Florence, in exile. Recalled subsequently by the party of Adalbert, Marquis of Tuscany, he was invited by the Roman people, who hated Christopher, to present himself again for election. He was consecrated on the 9th of June, 904. Sergius entertained feelings hostile to Formosus, and he annulled the acts by which Theodore II and John IX had restored the memory of that pope.

This pope repaired and embellished the Church of Saint John Lateran, that had been damaged by an earthquake in the reign of Stephen VII.

The errors of Photius still had partisans in the East. Sergius redoubled his efforts to diminish the influence of the adherents of such maxims. He governed seven years and three months, and died towards the end of August, 911, after a pontificate of which Baronius says that it had "un cattivo ingresso, un peggiore progresso, ed un pessime egresso"—bad ingress, worse progress, an egress worst of all.

According to many authors, Sergius was interred at the Vatican; but, according to Rasponi, he was buried in the Basilica of Saint John Lateran.

SERGIVS · III · PP · ROMANVS

ANASTASIVS · III · PP · ROMANVS

LANDO ▲ I ▲ PAPA ▲ ROMANVS ▲

123

ANASTASIUS III—A.D. 911

ANASTASIUS III, a Roman, son of Lucian, was elected pope a day or two after the death of Sergius III, in 911. At the request of Berengarius, King of Italy, he granted various privileges to the Bishop of Pavia—the right to ride a white horse, to have the cross carried in procession before him on his journeys, and to sit at the left hand of the pope in the councils. Cardinal Baronius cites yet another privilege. Whenever the Bishop of Pavia called to a synod the archbishops of Milan and Ravenna, with their suffragans, they were bound to attend at once. Novaes says that it was on account of these singular privileges that Benedict XIV, in 1743, created the bishops of Pavia perpetual archbishops of Amasia. This concession restored order into the ecclesiastical hierarchy.

Anastasius is praised for the gentleness of his government, which lasted only two years and two months.

He died in October, and was interred at the Vatican.

124

LANDO—A.D. 913

LANDO, son of Trano, born at Monterotondo, an ancient Roman colony, was a canon regular. He was elected pontiff on the 16th of October, 913, governed six months and ten days, died the 26th of April, 914, and was interred at the Vatican.

As he feared the vengeance of a celebrated and powerful Roman lady, Theodora, who was no less vicious than her two daughters, Theodora and Marozia, Lando transferred John from the Church of Bologna, where he was elected, to that of Ravenna. That same John, under the name of John X, was Lando's successor.

Chacon says that the life of this pontiff was very obscure, partly on account of the shortness of his pontificate, partly from the scarcity of writers who give the annals of these times. Lando, faithful to the sentiments of conciliation which have always animated the popes, interposed his authority to prevent Berengarius, King of Italy, and Rudolph, son of Count Guido, from going to war with each other. It is impossible, however, always to approve his character, his weaknesses, and his censurable deferences.

125

JOHN X—A.D. 914

JOHN X, of the Cenci family, not a Roman, but born at Ravenna, was a son of John of the city of Bologna, where he had been appointed bishop. He was transferred to the archbishopric of Ravenna at the urgent recommendation of the powerful and shameless Theodora. Thence he rose to the pontificate on the 30th of April, 914.

On the 24th of March, 916, he crowned as emperor Berengarius, King of Italy. On that occasion the emperor confirmed the donations made by Pepin, Charlemagne, and other emperors.

The same year, with the assistance of that emperor, Con-

IOANNES · X · PP · ROMANVS

LEO ▲ VI ▲ PP ▲ ROMANVS ▲

stantine Porphyrogenitus, and other princes, he entirely defeated the Saracens, who for forty years had intrenched themselves in the lands of Garigliano, in the province of Lavoro. The pope in person encouraged the Catholics. He despatched a legate to Compostella to venerate in the name of the pope the body of Saint James.

John confirmed in the title of Archbishop of Rheims Hugo, son of the Count of Aquitaine, who, according to Flodoard, was not five years old. Kings and people solicited such favors for children, and the popes sometimes lacked courage to refuse.

John had governed more than fourteen years, when, by order of Marozia, wife of Guido, Marquis of Tuscany, he was arrested and thrown into prison, where he was strangled by having a pillow bound over his mouth, on the 2d of May, 928. He was buried at Saint John Lateran.

126

LEO VI—A.D. 928

AT the end of June, 928, Leo, son of Christopher, of the Roman family of Gemina, afterwards called Sanguigna, was elected pope. He governed the Church with integrity and moderation seven months and five days, died about the 3d of February, 929, and was interred at the Vatican.

Albert Kranz expresses surprise at the brief duration of the lives of the popes in this age, and he suspects that poison was in frequent use. Yet John X had just reigned fourteen years.

Platina thinks that Leo reigned with as much wisdom as the times permitted, when morals were so corrupt. He continues: "To recall the citizens to concord, to settle Italian affairs still in tumult, owing to the rashness and weakness of preceding popes, and to keep the barbarians from crushing the Italians, such was the task essayed by Leo. And he could not have employed his short pontificate more worthily or to better advantage.

127

STEPHEN VIII—A.D. 929

STEPHEN VIII, Roman, son of Theudemond, was elected pope on the 3d of February, 929.

He governed two years, one month, and twelve days, with sentiments of kindness and religion even more praiseworthy in that age than in any other.

He died March 15, 931, and was interred at the Vatican.

128

JOHN XI—A.D. 931

JOHN XI, a Roman, of the Conti family, son of Alberic, consul of Rome, was elected about the 13th of March, 931, at the age of twenty years, as some maintain, or twenty-five, according to others.

John was surrounded by evil men who had raised him to authority, and possessed more of it than he did. He gov-

STEPHANVS·VIII·PP·ROMANVS

IOANNES · XI · PP · ROMANVS ·

LEO ▲ VII ▲ PP ▲ ROMANVS

erned four years and ten months, always submissive to Marozia, whom many authors regard as his mother; or to his brother Alberic, who kept him in prison from the year 933. He died there at the commencement of January, 936, the victim of the ambition of his supposed mother, and of the cruelty of his brother. He was interred at Saint John Lateran.

129

LEO VII—A.D. 936

LEO VII, a Roman, son of Christopher, was elected pontiff against his will, and consecrated before the 9th of January, 936. He invited to Rome Odo, abbot of Cluny, to reform monastic discipline, and to rebuild, near the Church of Saint Paul, the monastery that once existed there.

Fleury says that Odo received, under the will of Abbot Bernon, Cluny, Massay, and Deols. By this disposal of these monasteries it is evident that Bernon had not yet thought of forming a congregation; it was Odo who properly formed that which has since borne the name of Cluny. Saint Odo was appointed by Leo VII to restore peace between Hugo, King of Italy, and Alberic, brother of Pope John XI. When the holy monk reached Rome he undertook that reconciliation, and succeeded to the satisfaction of the pope.

Leo governed with mildness and integrity. Flodoard praises Leo in Latin verses. This pope died about 937, and was interred at the Vatican.

130

STEPHEN IX—A.D. 939

STEPHEN IX, a Roman, but educated in Germany, was elected pontiff about the 19th of July, 939. Alberic, who had become legate of Rome, hated him because he enjoyed the friendship of Otho, King of Germany. It is said that in consequence of this hatred Stephen was wounded in the face. The event is mentioned in Muratori; but some writers doubt it.

In 942 Stephen sent Bishop Damasus as his legate to France, with letters recognizing as king Louis d'Outremer, against whom many of the nobles had revolted, though he had been crowned king on the 19th of June, 936, by Artaud, Archbishop of Rheims, formerly a monk of the abbey of Saint Remi.

Stephen threatened those who revolted with excommunication, should they not recognize their king before Christmas.

Peace was broken off between Hugo, King of Italy, and Alberic, who had set himself up as prince of Rome. Stephen desired once more to employ in this difficult negotiation Odo, the abbot of Cluny, who had returned to France. But the abbot died at Tours before he could obey the pope. Stephen governed three years, four months, and fifteen days. He died at the beginning of December, 942, and was interred at the Vatican.

STEPHANVS·VIIII·PP·ROMANVS

MARTINVS ▲ II ▲ PP ▲ ROMANVS ▲

131

MARINUS II—A.D. 943

THE name of Martin is given by many authors to this pope, as they give that name to Pope Marinus I.

Marinus II was a Roman, and was elected pope some time previous to the 4th of February, probably about the 22d of January, 943. He wrote to the Bishop of Capua a letter in which that bishop was accused of being ignorant of the canons, illiterate, too familiar with laymen, and a rash transgressor because he had given a benefice to one of his deacons. It was the Church of the Holy Angels which Stephen IX had just granted to the Benedictine monks to erect a monastery. This pope ordered, at the same time, that the monastery should be erected on the grounds of that church, declaring that it should never be disturbed by him or by his successors, and that the monastery should remain constantly subject to the Benedictine abbey at Capua. Further, the bishop, on pain of excommunication, was to cut off the intrusive deacon from all communication with the ecclesiastical offices. Marinus governed three years and six months. He distinguished himself by his zeal for ecclesiastical reform, the rebuilding of churches, and the relief of the poor. He displayed something of the pious perseverance which had animated the pontiffs in the primitive days of the Church, and he could not be surpassed in his love of establishing peace among princes. He died in the month of June, 946, and was interred at the Vatican.

132

AGAPETUS II—A.D. 946

AGAPETUS II, a Roman, was elected pontiff in the month of June, 946, two or three days after the death of Marinus. Troubles still prevailed in France in regard to the see of Rheims. Artaud, after having crowned Louis d'Outremer, had been deposed, and Hugo, son of Heribert, Count of Rheims, elected in his stead. The new archbishop was a child not five years old. Agapetus, to terminate that schism and to restore the authority of Louis d'Outremer, sent to Paris a legate named Marinus. This legate, in 948, held a council at Ingelheim, in the diocese of Cologne. In this council Artaud, in reward for his fidelity to his legitimate king, was reinstated in his see of Rheims; Hugo, his rival, was excommunicated, as was Heribert, a rebel to the king.

In 949 there was another council at Rome, at which these excommunications were renewed.

The Holy Father called to Rome Otho I, King of Germany, that he might expel from Italy Berengarius, who ill-treated the clergy and even plundered them of actual necessaries. The Italian peninsula was at that time thus divided: Lombardy obeyed Berengarius II and his son Adalbert; Genoa, Tuscany, and the Romagna were subject to a minister of the Emperor of the West; Apulia and Calabria, the southern part, though infested by the Saracens, recognized the Greek emperor. Venice amassed wealth by carrying to various nations the commodities they needed. At Rome consuls were annually appointed for the nobility; a prefect

AGAPETVS·II·PP·ROMANVS

was supposed to protect the interests of the populace. The pope, while receiving the homage of nearly all the sovereigns of Europe, was oppressed by the consuls in his capital city, and by Berengarius in his provincial possessions.

Otho received the letters of the pope, and, after ordering the King of Denmark and the dukes of Poland and Bohemia to declare themselves his vassals, he crossed the Alps. Announcing that he came at the request of Pope Agapetus, he subjugated Lombardy, and demanded the crown of Italy, which he called "the right of victory." Many princes had competed for that throne since the deposition of Louis the Fat. The aspirants were Berengarius, Duke of Friuli; Guido, Duke of Spoleto; Arnulph, King of Germany; Louis III, King of Provence; Rudolph, King of Burgundy, beyond the Jura; Hugo, Count of Provence; and Berengarius II, Marquis of Ivry. The arrival of Otho proclaimed a more powerful competitor.

Pope Agapetus II was to decide the claims of all these princes to the iron crown. Otho, master of Milan and of Pavia, had himself recognized as king of these provinces in the year 951. But, to the eyes of the populace, the sovereign power did not seem to be positively conferred upon him until Wolpul, Archbishop of Milan, acting in concert with Pope Agapetus, placed upon his head the crown of the Lombards, which was preserved in the Church of Saint John the Baptist, at Monza. Otho deposited on the altar of Saint Ambrose all his ornaments as King of Germany, the lance, the royal sword, the battle-ax, the baldric, and the chlamys. He served the Mass in the dalmatic of subdeacon, while the clergy celebrated the ceremonies. After the sacrifice the archbishop addressed to the dukes and marquises who surrounded him a congratulatory address in honor of Otho. He then anointed him with the holy oil, arrayed him again in

the ornaments that had been laid upon the altar, restored his arms to him, and finally placed upon his head the crown of the Lombards. This crown consists of a band of gold about four fingers wide, ornamented with chased work and jewels, in the form of an ancient diadem, and having in the inside a band of iron of the breadth of one finger. Considering the chief material, we should call this the golden crown, but the name of the "iron crown" prevailed, because it was said that the slender band of iron which it contained was a nail of our Saviour's cross, sent to Theodolinda by Gregory the Great, as reward for her temporary extirpation of the Arian heresy. Some authors maintain that the iron band within the crown attested that a courageous people owe their gold to iron.

Pope Agapetus sent to Saint Bruno, Archbishop of Cologne, and brother of Otho, the pallium, with especial privileges.

Agapetus governed nine years and six or seven months, with great zeal for the peace of Christendom. He died August 20 (or perhaps 28), 956, and was buried in Saint John Lateran.

133

JOHN XII—A.D. 956

IN the Notizie of Rome for the year 1844 it is stated:

"John XII, Conti, a Roman, was created pope in the year 956, and governed the Church about eight years. During that time, and in the year 963, Leo was intruded into the pontificate. Being subsequently deposed, he again

IOANNES·XII·PP·ROMANVS

usurped the supreme dignity on the 26th of June, 964, and he continued to retain his illegal possession of it until April, 965. Nevertheless, Leo is reckoned in the list of popes under the name of Leo VIII."

John's name was Octavian, and he was the first pontiff who changed his name. John of the Conti family, grand-nephew of Sergius III and of John XI, was elected, or rather, at the instigation of some Romans, intruded into the papacy, about the 20th of August, 956. He was then only some sixteen or eighteen years old.

In 957 the new head of the Church, with a youthful ardor more becoming a warrior than a vicar of Jesus Christ, took into his pay the auxiliary troops of the Duke of Spoleto, and, having joined them to his own, marched in person against Pandolpho, Prince of Capua, who, supported by the army of Gisolfo, Prince of Salerno, not only resisted the pope, but completely defeated him. John was forced to retreat in disorder to his own territory and to sue for peace, which Pandolpho granted, making a treaty of friendship and confederation.

John, being afterwards annoyed by Berengarius and his son Adalbert, called King Otho to his aid, as Agapetus II had done, that Otho with his army might deliver John from those vexations. Otho, before he marched, engaged himself by oath to cause the restoration of all that those tyrants had plundered from the Church.

Otho drove Berengarius and Adalbert from Italy, and restored to the Church what she had received from Pepin and Charlemagne. Subsequently, John, grateful to Otho, crowned him as emperor, on the 13th of February, 962. He was the first German prince who received the imperial crown, and John, the pontiff who effected the change, had promised Otho to entertain no relations with Berengarius

and Adalbert: such relations, however, revived. Otho, irritated at this, advanced towards Rome in 963. The Romans, discontented with John, who fled, swore that they would never again elect a pontiff without the approbation of the emperor. Three days afterwards the emperor assembled a conciliabule, in which John was accused of almost every crime except heresy, and was degraded from the pontificate on the 6th of November, 963. The antipope Leo was then raised to the papacy, but the inconstant Romans soon dismissed Leo and restored John. It is affirmed that the latter, on re-entering Rome, ordered cruel reprisals which disgrace his memory. In religious authority he was strict.

On the 26th of February, 964, he held a council, in which he condemned the Emperor Otho and the antipope Leo, and the bishops of Ostia, Porto, and Albano, who had ordained Leo when promoted to the pontificate. He deprived of all rank and of all honors the priests who had been ordained by the intruder, stripped them of their clerical vestments, and made them sign this declaration: "My father had nothing—nothing, therefore, could he bestow upon me."

The end of John's life came in May, 964. He was interred at Saint John Lateran.

In the East, the Emperor Romanus the Younger died on the 15th of March in the preceding year. Romanus, at the suggestion of evil counsellors, had driven from the imperial palace the Empress Helena, his mother, and his sisters. In those cruel times the East set no better examples than the West, and Europe was apparently unmoved by this barbarity.

Under this disastrous reign, Genoa, which had already been pillaged by the Saracens from Africa, was again threatened with an incursion; and the Hungarians, coming by way of the town of Fiuma, ravaged Italy.

BENEDICTVS·V·PP·ROMANVS

134

BENEDICT V—A.D. 964

BENEDICT V, named Grammatico, a Roman, of the Conti family, cardinal-deacon, was elected May 19, 964, to succeed John XII, without the consent of the Emperor Otho I. That prince then laid siege to Rome, which, pressed by hunger, surrendered, abandoning Benedict, and received the intruder, Leo VIII. Benedict was sent as a prisoner into Germany, and delivered to Adalgagnus, Bishop of Hamburg, who treated him with honor until his death, which occurred on the 4th of July, 965, after a pontificate of one year and a few months. Benedict was buried in the cathedral of Hamburg, and thence removed to Rome in 999, by order of Otho III. In various martyrologies the title of martyr is given to Benedict. The Holy See was vacant two months and twenty-five days. Benedict was a learned and virtuous pontiff, with mildness and patience equal to his misfortunes.

The antipope Leo VIII assembled a council after the departure of Benedict V, which passed a decree granting and confirming to Otho and his successors, as Fleury says, "the right of choosing a successor in the kingdom of Italy, to establish the pope, and to give the investiture to the bishops; so that neither patricians, nor pope, nor bishop could be created without his consent; the whole under penalty of excommunication, perpetual exile, and death."

135

JOHN XIII—A.D. 965

JOHN XIII, a Roman, was consecrated pontiff on the 1st of October, 965. His hauteur drew on him the hatred of the Roman nobility, and Rolfredus, prefect of Rome, excited a tumult against the pope, who was obliged to retire to Capua, where, for six months, Pandolpho, the lord of that city, treated him with great honors. In gratitude, John made Capua an episcopal see.

He approved the acts of the council held at Ravenna in 968, which erected Magdeburg into an archbishopric; and he convened another council, at Rome, in 969, when the Church of Benevento was made an archbishopric.

On the return of Otho, John's protector, to Italy, the Romans recalled John, and replaced him in the chair of Saint Peter.

The emperor, learning that many of the Romans had shamefully betrayed the pope, punished them with great severity. Peter, prefect of Rome, was tied by the hair to the head of Constantine's horse, and there exposed to the maledictions of the people. This is no other than the celebrated horse of Marcus Aurelius, which now stands in the middle of the square of the Capitol at Rome. In the ages of ignorance this horse and the statue of the emperor were found amidst some ruins. The populace persisted in calling it the horse of Constantine, and on fête-days wine was distributed through the mouth of that horse.

In 967 John crowned Otho II as emperor, at the request of Otho I, who wished before his death to see his son invested with the imperial dignity.

IOANNES ·XIII·PP·ROMANVS

It is said that John was the first who introduced the custom of baptizing church bells, because he baptized one at Saint John Lateran, to which he gave the name of Saint John. That opinion is adopted by Baronius; but the rite was certainly in use prior to the reign of John XIII, and, on such occasion, some at least of the ceremonies of baptism were followed, such as the pouring of water, the anointing, and the imposition of the name of a saint. The object was to distinguish one bell from another; or, in obedience to a pious feeling, they sought to call people to church by the voice of a saint, whose name was thus united to an instrument of divine praise.

The Poles having been converted to the Catholic faith, John sent Egiel, Bishop of Tusculum, to confirm them in their holy intention.

He governed six years, eleven months, and six days, and, dying on the 6th of September, 972, was interred at Saint Paul beyond the walls.

The Holy See remained vacant nearly three months.

Under the reign of this pontiff, Otho sent to Constantinople, as ambassador, Luitprand, Bishop of Cremona, to ask of the Emperor Nicephorus Phocas, for young Otho, the emperor's son, the hand of Anne, daughter of the Emperor Romanus the Younger and of the Empress Theophania, whom Nicephorus had married. Luitprand has left an account of his embassy. In an audience, Nicephorus said to Luitprand: "I should wish to receive you well, but the conduct of your master does not permit me. He has taken Rome as though it were an enemy's city. He has endeavored violently to subject several cities of my empire, and, being unable to succeed, he now, under pretence of peace, sends you as a spy upon us."

The bishop replied: "My master has not usurped the city

of Rome by violence; on the contrary, he has delivered it from tyrants. Was it not in the power of effeminate men and profligate women? I think your predecessors have been asleep, who called themselves Roman emperors, but were not so in fact! Have not some of the popes been banished, others reduced to actual want, and not allowed to receive even alms? Who of the other emperors has been zealous enough to punish those crimes and to restore the Church to its primitive lustre? You have neglected her; but my master has not. He has come from the end of the earth to deliver Rome from the wicked, and to restore all honor and power to the successors of the apostles. And then, when rebels have risen against him and against the pope, he has punished them according to the laws of Justinian, of Valentinian, of Theodosius, and of the other emperors."

The emperor and the bishop exchanged other words, which history has not disclosed. Nicephorus said to the ambassador: "You are not Romans; you are only Lombards." The bishop replied: "We Lombards, Saxons, and Franks have no greater insult than to call a man a Roman. With us this name implies all that can be conceived of baseness, cowardice, avarice, impurity, and treachery."

The emperor's ambassador spoke with respect, at least, of the popes. Whether the prince interposed with evil intent or wise and Christian views, his envoy defended the rights of religion, which the Roman Emperor of Constantinople trampled under foot.

BENEDICTVS·PP·VI·ROMANVS

136

BENEDICT VI—A.D. 972

BENEDICT VI, a Roman, son of Hildebrand, was elected pontiff on the 20th of December, 972.

Otho I, the emperor, dying at this time, his son Otho II, who had already been crowned by John XIII, succeeded. The Romans, desirous of acquiring what they had called liberty under the emperors and under the republic, broke out in riots, persuaded that they had little to fear from the imperial armies, then elsewhere engaged in obstinate wars. They excited trouble in many cities. Cencius was one of the boldest conspirators in this seditious enterprise. As Benedict defended at once the rights of the Church and those of the emperor, Cencius attacked and imprisoned him in the Castle of Sant' Angelo, where, by order of the rebel, the pontiff was put to death.

Benedict governed one year and three months. One of the most furious in calling for the death of the pontiff was Franco, son of Feruzzi, afterwards pope under the title of Boniface VII.

The disturbances of those times seem to have caused a corresponding disorder in the writings of the historians. Some of them make Donus II the successor of Benedict VI, while others make the former the immediate predecessor of the latter. Novaes is of the latter class. The dates of the events are no less uncertain. The papacy in those times was lowered and profaned to the extent of becoming a kind of temporal and very precarious post, dependent on the caprice of the mob, as the Roman Empire had been upon the venality of the prætorian guards. Those sovereigns of the moment rose and fell ere there was time for them to be recognized.

137

DONUS II—A.D. 972

DONUS II was elected pontiff in 972, with the aid and favor of the counts of Tusculum, who were then very powerful in the city of Rome. He governed three months, with great integrity. He died on the 19th of December, and was interred at the Vatican.

138

BENEDICT VII—A.D. 975

AN antipope, named Franco, who had caused Pope Benedict to be put to death, usurped the pontificate, and in a month plundered the Vatican of its most valuable contents. He then escaped to Constantinople, whence he returned in 985, to commit a fresh crime upon the person of John XIV.

Benedict VII, a Roman, son of David, of the Conti family, was elected pope before the 25th of March, 975.

Benedict held two councils at Rome. In one he excommunicated the antipope Boniface; in the other, the simoniacs. After a reign of more than eight years, he died in the year 984, and was interred at Santa Croce in Gerusalemme. It is believed that Benedict occupied the see eight years and some months, setting an example of all the pastoral virtues, and ruling the Church prudently in those difficult times. Benedict VII was a wise, prudent, and virtuous pope.

DONNVS ▲ II ▲ PP ▲ ROMANVS ▲

BENEDICTVS·VII·PP·ROMANVS

IOANNES · XIIII · PP · PAPIEN ·

139

JOHN XIV—A.D. 984

JOHN XIV, originally named Peter Canevanova, relinquished the name of Peter out of his respect for the Prince of the Apostles, the first sovereign pontiff whose name has not been taken by any pontiff, although the name was very common among the Christians from the time of Constantine the Great.

John was cardinal-deacon, Bishop of Pavia, his native city, and arch-chancellor to the Emperor Otho II.

After John had reigned nearly eight months, the antipope Franco, calling himself Boniface VII, returning from Constantinople, threw John into prison, where he died—it is doubtful whether of poison or of starvation—in the month of June, 985. He was interred at the Vatican. The Holy See remained vacant nearly ten months. The antipope Franco died suddenly not long after the commission of his second crime. He was so hated, even by his accomplices, that after his death he was pierced with spears and lances, and dragged along the streets by the feet, and left stark naked in front of the "horse of Constantine"; but on the next morning some clerics removed and interred the mangled body.

140

JOHN XV—A.D. 985

JOHN XV, a Roman, son of Robert, was elected pontiff in December, 985. He died the same month, before consecration, and was interred at the Vatican.

At that time there arose in Italy two great hermits, Romuald in Lombardy, and Nilus in Calabria.

Saint Romuald belonged to the noble family of the dukes of Ravenna. He introduced the rule of the hermits, which enjoined fasting for every day except Thursday and Sunday.

The life of Saint Nilus is related in great detail by Fleury. At Monte Cassino a monk questioned Saint Nilus as to fasting on Saturday. The saint, who differed in opinion from Saint Romuald, replied: "Let him who eats, not despise him who eats not; and let him who eats not, despise not him who eats" (Romans xiv. 3).

141

JOHN XVI—A.D. 985

JOHN XVI was elected at the end of December, 985. He was a Roman priest and the son of Leo. Harassed by the tyrant Crescentius, who, with the title of consul, occupied the Castle of Sant' Angelo, John fled into Tuscany and appealed to Otho III. As soon as the Romans learned of the step the pope had taken, they recalled him, so much did they dread Otho. The clergy reproached John with

IOANNES · XV · PP · ROMANVS

IOANNES · XVI · PP · ROMANVS ·

yielding to that kind of favoritism which has since been known as nepotism; in fact, he enriched his relatives beyond bounds. Through the medium of Leo, Bishop of Treves, whom he sent as legate to London in the year 990, the pope restored peace between Ethelred, King of England, and Richard, Duke of Normandy, whose discords were involving their countries in war. Hugh Capet, King of France, crowned at Rheims on the 3d of July, 987, was some time afterwards deserted by the archbishop of that city, Arnoul, a natural son of King Lothaire. The archbishop being taken prisoner at the siege of Laon, the king solicited a sentence of deposition from Pope John XVI. The pope not replying as promptly as the king desired, a council was convoked at Rheims, and pronounced sentence of deposition on Arnoul, who confessed himself guilty and submitted to his sentence. Gerbert, afterwards Pope Sylvester II, succeeded Arnoul in the see of Rheims; but the pope having courageously protested against the condemnation of Arnoul, the king wrote to the sovereign pontiff and urged that his authority had not been invaded, and offered to explain the matter if he would meet him at Grenoble. A council was held on the 2d of June, 995, at Mouzon, in which the matter was discussed. The right of Gerbert was there held to be uncertain, and the pope's legate interdicted him until a new council was held, which was convoked for the first of the following July. But the council did not meet so soon, and as long as King Hugh survived, Gerbert remained Archbishop of Rheims, and Arnoul remained a prisoner at Orléans.

In 993 John solemnly canonized, in the Council of Lateran, Adalric, who was made Bishop of Augsburg in 924, at the age of thirty-one, and died on the 4th of July, 973. This was the first solemn canonization. Credit must not be given to those who state that the first was celebrated by Leo III, or

by Stephen III, in favor of Suidbert, Apostle of Westphalia. The name of canonization was not known before the tenth century.

The exclusive right of canonization, which the sovereign pontiffs reserve to themselves, commenced only in the twelfth century. Until then each bishop in his own diocese declared the virtues of the servant of God who had lived in sanctity, and no more was required to authorize the veneration of the saint.

John is said to have granted the city of Ferrara to Tedald, great-grandfather of the Countess Matilda.

This pope governed more than ten years. He was illustrious as a cultivator of letters, notwithstanding the rudeness of the time, and he is the reputed author of some books on military art. He died on the 30th of April, 996, and was interred at the Vatican, in the oratory of Saint Mary.

Under his reign the Russians, following the example of their king, Wladimir, became fervent converts to the Catholic faith. Although the Christian religion had been introduced among the Russians in the preceding century, yet as late as 940 they were guilty of great cruelty against the Christians, especially priests, whose heads they pierced with nails. So that the solid establishment of Christianity, and the entire conversion of the nation, date from the reign of Wladimir, towards the close of the tenth century.

GREGORIVS·V·PP·GERMANVS

142

GREGORY V—A.D. 996

GREGORY V was originally named Bruno; he was the third son of Otho, Duke of Franconia, Marquis of Verona, and related to Otho III, King of Germany. He was created cardinal by Pope John XV, and at the age of twenty-four was elected pope, on the 8th of May, 996. Fleury says of him: "Bruno was gifted, conversant with Roman literature, and spoke three languages, the German, the literary Latin, and the vulgar [i.e., the Italian]." He was the first German who was raised to the Holy See.

Otho having returned into Germany, the Romans revolted against the pope, who had to take refuge at Pavia. There he, in 997, held a great council, in which he excommunicated Crescentius, of the family of the counts of Tusculum, who had caused himself to be named consul, and who wielded at Rome a despotic authority greater than that of the pope. Otho marched upon Rome, where he was crowned emperor by Gregory. Crescentius retired into the Castle of Sant' Angelo, where he obtained terms of capitulation; but Otho, disregarding them, beheaded him. It was soon perceived that the pope, a native of Germany, would favor the opinions of his nation. At first secretly, and then publicly, he confirmed these maxims of jurisprudence:

"The prince elected in a diet of Germany acquired by that election the subordinate kingdoms of Italy and Rome.

"Nevertheless, he cannot entitle himself emperor and Augustus until he receive the crown from the hands of the Roman pontiffs."

Gregory, wishing to punish the inhabitants of Rome, who

had been opposed to him, and who disapproved of the influence exercised by Otho in public affairs, took away from the Romans the right of electing the emperor, urging as the reason that "Germany was the great arm of Christianity." The pope ascribed the right of election, according to Villani, to seven princes of the country: the Archbishop of Mainz, chancellor of Germany; the Archbishop of Treves, chancellor of the Gauls; the Archbishop of Cologne, chancellor of Italy; the Marquis of Brandenburg, grand chamberlain; the Duke of Saxe, sword-bearer; the Count Palatine of the Rhine, who served at the first table of the emperor; and the King of Bohemia, great butler. "Critics," says Novaes, "are not of one mind upon the question of who instituted the seven electors of the empire. Some writers—as Giordano in his Chronicle—attribute this creation to Charlemagne, and that opinion is supported by the authority of Innocent III. Other annalists deem the princes of Germany authors of the method of election; others attribute it to Gregory X, some to Gregory V (and this is the opinion of Bellarmine); and others, again, attribute it partly to Gregory V, partly to Otho III, and in part to the German princes. This institution interested the popes, the emperors, and the princes: it must have been approved, then, by those three authorities. That is the view taken by Dupin. Natalis Alexander (followed by Pagi) affirms that under the sway of Frederick II the princes of Germany gave to seven electors the right of choosing the emperor. Still," says Novaes, "the right to elect the emperor is derived from the sovereign pontiff, as Sandini demonstrates in the Life of Gregory V, where he speaks of the number and office of the electors."

In corroboration of the opinion of Novaes, what took place on the recognition of Charlemagne in his quality of emperor may be recalled.

Gregory raised to the see of Ravenna Gerbert, who succeeded him in the pontificate under the name of Sylvester II.

The great erudition of Gregory V, his abundant alms, his virtues, and the qualities of both his heart and his talent, obtained for him the name of Gregorio Minore, Gregory the Less; though doubtless that surname was more frequently bestowed upon him in Germany than in the city of Rome, whose privileges he had attacked. He died on the 18th of February, 999, at the age of twenty-seven, after governing the Church two years and something more than eight months. He was interred at the Vatican.

At the instigation of Otho, a council was held at Rome, at which the customs of the Church, already invoked under similar circumstances, were brought to bear heavily upon Robert, King of France. "Twenty-eight bishops, nearly all Italians, were present. Eight canons were passed, by the first of which King Robert was directed to put away Bertha, whom he had married within the prohibited degree of relationship, and to do penance for seven years, according to the degrees prescribed by the Church, all under pain of being anathematized. And the same sentence was passed upon Bertha. Archambault, Archbishop of Tours, who had given them the nuptial benediction, and all the bishops who had assisted in the ceremony, were suspended from communion until they made satisfaction to the Holy See. King Robert subsequently obeyed the order of the council, and espoused Constance, daughter of William I, Count of Provence."

143

SYLVESTER II—A.D. 999

SYLVESTER II, formerly called Gerbert, a native of Aurillac, in France, was the first Frenchman who occupied the chair of Saint Peter. He was a Benedictine monk of the monastery of Saint Gerandus, and became abbot of Bobbio. Having been made Archbishop of Rheims on the deposition of Arnoul, he was himself deposed in 994, and afterwards made Archbishop of Ravenna. Some say that he was of low birth, while others maintain that he belonged to the noble Cesi family, a member of which had settled at Aurillac.

Sylvester, on the recommendation of the Emperor Otho III, was elected pope on the 28th of February, and consecrated on the 2d of April, 999. Immediately, in an impulse of generosity worthy of the primitive times of the Church, he confirmed, as Archbishop of Rheims, his former rival Arnoul, and then he turned his attention to reforming the monasteries of Christendom. He gave the title of apostolic king to Stephen, King of Hungary, who had converted that country to the Catholic faith, and permitted him and his successors to have the cross borne before them. He reigned four years, one month, and about ten days, including, as was then customary, the day of his consecration.

This pontiff was an illustrious scholar and a very learned mathematician, and as pope he governed with both wisdom and sanctity. The monks of Saint Maur speak of him in the following terms: "A fine and subtle genius, a zealous lover of truth and justice, he was the enemy of haughtiness and of duplicity. His maxim concerning the ministers of the gospel

SILVESTER·II·PP·AQVITANVS

IOANNES·XVIII·PP·ROMANVS

was this: 'He who is concerned in the saving of souls stands in need of great moderation.' This pope protested that he was ready to give up his life to preserve the unity of the Church, and reproached himself only with having overmuch flattered the great; perhaps, in fact, he cannot be held to have been free from the fault of ambition." However, it is beyond all doubt that his great ability in mathematics, in rhetoric, in music, and in medicine, and the rapid elevation that he so successfully achieved, were the only reasons why, in a barbarous age, he was suspected of magic. On that score he was obliged formally to defend himself.

Bishop Ditmar praises the ability of Gerbert, who constructed a clock at Magdeburg. So much for his skill in art; as regards letters, he propagated their study in the University of Rome.

Sylvester II died March 12, 1003. The Holy See was vacant thirty-three days.

To him is ascribed, by M. C. F. Hock, the first idea of the jubilee, that great invitation addressed to Christians to make pause in the career of life, and draw from faith and charity new strength to accomplish the pilgrimage to eternity.

144

JOHN XVIII—A.D. 1003

THIS pope is styled John the Eighteenth, because John Philagates, the antipope, who usurped the papacy in May, 997, has been commonly, though improperly, enumerated among the popes as John the Seventeenth. He owed his elevation to the favor of the tyrant

Crescentius. When Gregory V, expelled by Crescentius, was restored on the demand of Otho, that emperor ordered Crescentius and twelve noblemen of his party to be beheaded, and subjected the antipope John to cruel treatment, of which he died in the month of March of the same year.

John XVIII, who is believed to have been a Roman, was born at Ripagnano, in the diocese of Fermo, and belonged to the illustrious family of the Secchi. He was elected by the party of the counts of Tusculum on the 9th of June, and consecrated on the 15th of the same month. He governed the Church four months and twenty-two days; died in October, 1003, and was buried at Saint John Lateran. The Holy See remained vacant thirteen days.

145

JOHN XIX—A.D. 1003

JOHN XIX, surnamed Fasanus, was elected in November, 1003. He confirmed the institution of the bishopric of Bamberg, in Franconia, erected at the desire of the Emperor Henry.

Under this pontificate concord was restored between the churches of Rome and Constantinople, which had been disunited in consequence of the pretensions of the patriarch Michael Cerularius, who assumed the title of œcumenical and universal bishop, which exclusively belongs to the Roman pontiff. John XIX having forbidden the patriarch to usurp that title, the right of Rome was recognized, and the patriarch Sergius, in its place, took in the diptychs—i.e., the tables of the Church of Constantinople—the title of the pope.

IOANNES·XIX·PP·ROMANVS

Some authors think that John XIX, towards the close of his life, abdicated the pontificate to retire to the Benedictine abbey of Saint Paul, at Rome, but modern critics do not admit that fact. This pope governed five years and five months according to Novaes, and three years and five months according to the Roman list. It seems certain that he died about the year 1009, and that he was interred at Saint John Lateran.

From an author of that same century we learn that there were then in Rome twenty convents for nuns, forty monasteries of monks, and sixty of canons, exclusive of those which were outside of the city.

CHRONOLOGICAL LIST OF THE POPES

No.	Name	Year of Accession	Page
69	Saint Deusdedit	615	3
70	Saint Boniface V.	619	4
71	Honorius I	625	6
72	Severinus	640	10
73	John IV	640	11
74	Theodore I	642	12
75	Saint Martin I	649	15
76	Eugene I	654	21
77	Saint Vitalian	657	22
78	Adeodatus	672	26
79	Saint Donus I	676	27
80	Saint Agatho	678	28
81	Saint Leo II	682	31
82	Saint Benedict II	684	32
83	John V	685	34
84	Conon	687	35
85	Saint Sergius I	687	36
86	John VI	701	39
87	John VII	705	41
88	Sisinnius	708	43
89	Constantine	708	44
90	Saint Gregory II	715	47
91	Saint Gregory III	731	56
92	Saint Zachary	741	62
93	Stephen II	752	66
94	Stephen III	752	67
95	Saint Paul I	757	69

No.	Name	Year of Accession	Page
96	Stephen IV	768	72
97	Adrian I	772	75
98	Saint Leo III	795	78
99	Stephen V	816	83
100	Saint Pascal I	817	84
101	Eugene II	824	86
102	Valentine	827	88
103	Gregory IV	827	89
104	Sergius II	844	93
105	Saint Leo IV	847	94
106	Benedict III	855	101
107	Saint Nicholas I	858	103
108	Adrian II	867	106
109	John VIII	872	108
110	Marinus I (Martin II)	882	111
111	Adrian III	884	112
112	Stephen VI	885	113
113	Formosus	891	115
114	Boniface VI	896	117
115	Stephen VII	896	117
116	Romanus	897	119
117	Theodore II	898	119
118	John IX	898	120
119	Benedict IV	900	121
120	Leo V	903	122
121	Christopher	903	123
122	Sergius III	904	124
123	Anastasius III	911	125
124	Lando	913	125
125	John X	914	126
126	Leo VI	928	127
127	Stephen VIII	929	128

No.	Name	Year of Accession	Page
128	John XI	931	128
129	Leo VII	936	129
130	Stephen IX	939	130
131	Marinus II (Martin III)	943	131
132	Agapetus II	946	132
133	John XII	956	134
134	Benedict V	964	137
135	John XIII	965	138
136	Benedict VI	972	141
137	Donus II	972	142
138	Benedict VII	975	142
139	John XIV	984	143
140	John XV	985	144
141	John XVI	985	144
142	Gregory V	996	147
143	Sylvester II	999	150
144	John XVIII	1003	151
145	John XIX	1003	152

STACKS BX955.A7 1911x vol. 2
Montor, Artaud de,
The lives and times of the popes
3 5282 00171 6615